

18585

THE  
DIGNITY  
OF MAN,

Both  
IN THE PERFECTIONS  
OF HIS SOVLE AND  
BODIE.

---

*SHEWING AS WELL THE*  
faculties in the disposition of the one: as the  
Senses and Organs, in the compo-  
sition of the other.

By N. A.



---

OXFORD,  
Printed by Joseph Barnes, for John Barnes dwelling in  
Hosier Lane neere Smithfield.  
1616.



THE  
DIGNITY  
OF MAN

IN THE  
OF THE  
OF THE

AND  
OF THE  
OF THE



OF THE  
OF THE  
OF THE





TO THE WORTHIE, LEARNED  
AND IVDITIOUS GENTLE-

man, WILLIAM REDMAN of  
great Shelford, in the Countie of  
*Cambridge* Esquire.



IR,

It is a prescription of such privilege, and so familiar a custome at this day, to dedicate Bookes to some person or other, either of great place and calling, or of honorable minde and disposition, that hee keepes not Decorum with these times, that accompanies not the same course. The fashion at first was propagated by two parents, Affection and Care: the one rising from the merited good conceit of the Patron: the other to preuent the malice of detractors vnder the sheild of protection: for weakenes hath need of helpe and supportance, as well in Politique as Naturall bodies, so likewise in the studies and labours of the minde. Such, whose fame goes still before them to dilate their actes, craue no

1828



## *The Epistle*

other Apologie then their owne worthines, because their power is able to defend them: but in priuate and inferiour studies, that want countenance in themselves, the extensive power of greatnesse giues strength and encouragement to intensiue weakenesse, when our indeauours (though vnworthie of acceptance) are suffered in their insufficient age to growe vp, and prosper in the defensiu bulwarke of Protection, against the stormes of enuious, and calumnious tongues, and by continuance through vse and practise they may happily afterwards proue worthie of regard.

Knowing therefore your eminent knowledge in matter of learning, and that you are a Reader in all the faculties of the minde: in all affection I beare this worke to your worthy iudgement: presuming, in the want of mine owne worth, to sheild the same vnder your worthines, and to passe it vnder your patronage, against the sowre humours of such, as still doing nothing, yet value themselves by detracting from others; for *Liure nihil sublimius*, and dogges euen by Nature must barke against the Moone.

The worke I consecrate vnto your view, is as a Tree spreading with diuers branches, and  
bringing



*Dedicatorie.*

bringing forth seuerall fruits, in which if any of  
them proue pleasing and acceptable to your  
tast and liking, I shall hold the paines well be-  
stowed, that haue brought the same to such ripe-  
nes and perfection, and pretermitt no times  
or occasion, wherein I may shew my  
thankfull remembrance of your  
loue in some worthier la-  
bour hereafter : but  
euer rest,

Deuoted vnto you  
in all affection;

N. A.









# The Dignity of Man,

Both  
In the Perfections of his Soule  
and body.

---

*Of Man.*

And of the Coniunction of his  
Soule and body.

*Question.*



What is Man?

*Answer.* A creature after the Image  
of God, compound of Body and Soule,  
and capable of reason.

*Q.* To what end was he made?

*A.* To set forth the glory of his Creator.

*Q.* What is his duty?

*A.* To knowe his owne Nature, and to contemplate  
the Nature diuine.

*Q.* What are the effects of the knowledge of our  
selues?

*A.* To bee humbled greatly, and to glory, and re-  
ioyce: to bee humbled in respect of the Sence and fee-  
ling of our *Vanities*, & to glory in respect of the mercy

B

of

1832



## *The dignitie of Man.*

of God, By whose grace wee recover our selues from the daunger thereof.

Q. What guides haue wee, for obtayning of the same?

A. Three: 1 *Godlines* whereby wee know God to bee our Creator:

2. *Helines*, whereby we yeild vnto him continuall praise:

3 *Religion*, by which wee meditate vppon his benefits, and are knit vnto him by *Faith*.

Q. What be the effects of *Regeneration*?

A. 1 To couet that perfection, and glorious liberty, whereof *Man* by *Adam* is depriued.

2. To gather Phisicke out of holy writte, if not to cure, yet to repress his wicked inclinations.

3. To account calamities, as chastisements for sinne.

4. To ioyne together the *Actiue*, and *Contemplatiue* life, in hope of life eternall.

Q. What is the cheife good of *Man*?

A. Therest and tranquillitie of the Soule.

Q. How is the Coniunction of the soule and body?

A. It is wonderfull, for the one is light, the other heauie. The one is a Cœlestiall fyre, the other colde & earthie: the one inuisible, the other palpable: the one immortall, and the other mortall: and are maintained by agreeing discords.

Q. What is the greatest thing, contained in a little place?

A. The Soule of *Man*, placed in mans body.

Q. Why is *Man* more carefull of the body then the soule?

A. Because his minde stayeth wholly in things sub-  
iect



## The dignitie of Man.

3

iect to sight: & because of the soule is inuisible, it is the least of his care to furnish her with that which shee desireth: whereupon it commeth to passe, that the least discommodities of the flesh seeme grieuous, but the incurable diseases of the Soule, are not so much as felt.

Q. Why are wee afflicted with bodily diseases?

A. To awake vs out of our sinne: to warne vs of our dutie, and to keepe vs in awe: for there are in the body certaine naturall passions properly belonging vnto it, euen from the first creation thereof, which are not to be taken away without the abolishing of Nature.

Q. What is the cause of Passions?

A. Pleasure, and greife:

Q. What is Passion?

A. The perturbations of the Soule neuer arise, for that which is the true good of the Soule, but only for that which Fooles doe falsely call good, and Philasophers call the goods of the body and of Fortune.

Q. What is the difference betweene the Soule and the Spirit?

A. The Soule is common to all things that haue life, But the Spirit (which is immortall and capable of Reason and knowledge) is proper to Man only: Or wee may say, the Spirit is the first and principall part of the Soule, wherein the minde, vnderstanding, and memory are containd. The minde as white paper, wherein, as Man groweth in age and iudgement, hee writeth his thoughts, and cogitations, which the studies of learning doe affoord.

Q. What is the fight betweene the Spirit & the flesh?

B 2

A. 1. By



## The dignitie of Man.

*A.* First, By the *Spirit*, wee tread the path to immortal happines.

2. By the *flesh* wee stray into the way of death, and misery.

3. By the *Spirit* wee thinke to liue iustly.

4. By the *flesh* wee are stirred forward to iniquity.

5. By the *Spirit* wee contemne the world:

6. By the *Flesh* wee desire worldly delights.

*Q.* To what end is the creation of these things?

*A.* To set forth the infinite power, and greatnes of their workemaister, which is euery ones dutie to be carefull of.

*Q.* What is dutie?

*A.* The bond of the Soule, cheerefully, & willingly without feare and constraynt, to giue to euery one which belongeth vnto him, as *Honor* to whome *Honor*, *Reuerence* to whome *Reuerence*, *Tribute* to whome *Tribute*, *Succour* to whome *Succour* belongeth.

*Q.* How many parts are there of duty?

*A.* Two: the one towards God, the other towards our Neighbour.

*Q.* Duty towards God, what?

*A.* Love, testified by *Obedience*.

*Q.* Towards our Neighbour, what?

*A.* To loue him as wee loue our selues: For *Duty* is the end whereunto *Vertue* tendeth: All things are made for *Man*, and *Man* for the benefite of *Man*: Hee liueth most happily, who (as little as may bee) liueth to himselfe. And who so applies his course to this obseruation, disposeth his actions to the end and purpose of euery good worke.

*Q.* What is requisite in euery good worke?

*A.* Two things: First that the intention, and end of  
our



## The dignitie of Man.

5

Our actions bee rightly framed. Secondly, that the like meanes bee found out to attaine the same: for God is the fountaine of all vertue and duty: From this fountaine issue foure riuers. First, *Prudence*, which knoweth what is profitable for it selfe and others, and for the *Common-weale*.

2. *Temperance*, the mistres of *Modestie*, *Chastitie* and *Sobriety*.

3. *Fortitude*, which maketh a Man constant, patient, and courageous.

4. *Iustice*, which is the bond and preservation of humane society, by giuing euery one that which belongeth to him, by keeping faith in things promised, by succouring willingly the afflicted, and by helping euery one as ability serueth.

By these foure Cardinall vertues, the Soule is rectified in her power.

<i>Prudence</i>	}	rectifieth	}	<i>The Rationall power,</i>
<i>Fortitude</i>				<i>The Power of anger:</i>
<i>Temperance</i>				<i>The Power of Concupiscence.</i>

But *Iustice* rectifieth all the powers, and containeth in it selfe all the *Vertues*.

Q. Why are these *Vertues* called Cardinall?

A. Because as the dore is turned vpon the hindege, so on this, *Mans* life is turned, and ruled.

They are somtimes called *Politique*, because by these a ciuill life is ordered, and they pollish and adorne a *Man*, and rule the life, as touching outward things, and as far forth as they fight against vices.

They are also called *Humaine*: because they are gotten by *Mans* study, except they be infused by God.

They are somtimes also called *Consuetudinall*, be-



## 6 The dignitie of Man.

cause they are not gotten by one action, but by custom. To conclude, *Euen as God is a diuine Sampler of all things, So these patternes of vertues abide in him, and flowe vnto Man, from the fountaine of his diuinitie, whereof they are called Exemplares.*

---

### Of Mans body.

---

2. How many parts are there of Mans Age?

A. Fower, vidz.

{ Infancy,  
{ Adolescency,  
{ Virility,  
{ Olde age.

Concupiscence raigneth most in *Adolescencie*: therefore that age hath most neede of a guide: *For the defect of strength commeth rather of the vices of our youth then of olde age.* From 29. to 50. is counted *Virility*, because then a *Man* is in the hight of his strength, and soundnes of discretion: from 50. to 70. is called *Olde age*, because then the naturall power, and strength of *Man* beginneth to decline, and fade away.

2. How is *Mans age* compared?

A. First, his *Infancie* to the *Spring*, because it is hot and moyst.

2 His *Adolescencie*, to *Sommer*, because it is hot & drye.

3 His *Virilitie* to *Autumne*, because it is colde, and moyst.

4 His *Olde age* to *Winter*, because it is colde, and drye.

2. How



## The dignitie of Man.

7

Q. How is *Mans* body deuided?

A. Into two parts.

1. *Simple.*

2. *Compound.*

Q. What are the parts *Simple*?

A. They are those, which being deuided doe notwithstanding keepe the name and title still of the whole, whereof they were a part, as euery peece of flesh is flesh.

Q. How many are the parts *Simple*?

A. Nine, *videlicet.*

1. *Bones,*

2. *Ligaments.*

3. *Gristles*

4. *Sinewes,*

5. *Pannicles.*

6. *Cordes, or filaments.*

7. *Keynes*

8. *Arteries,*

9. *Flesh.*

Q. How may they seuerally be distinguished?

A. First, *Bones*, are the foundation and frame of the body, *Senceles*, drye, colde, and earthy.

2. The *Ligaments*, are white fastenings, proceeding from the *Bones*, voyde of blood and *Sence*.

3. The *Gristles* are a stay to the *Bones*, that they rub not ouer hard one against another, and are more earthy, drye, and hard then *Ligaments*, but not so much as the *Bones*.

4. The *Sinewes* are a tough substance, proceeding from the braine, or marrow of the backe-bone, and giue sence and motion, which the former doe not, being  
altoge-



## The dignitie of Man.

altogether insenscible.

5. The office of *Pannicles* (which are little skins made of *Sinewes* and *Ligaments*) is to defend, and keepe together the members, and to impart (vnto many of them) sence: as to the heart, lyuer, lunges, Splene, and and kidnies.

6. The *Filaments* serue to draw nourishment (being as it were slender threeds) and some to retayne the same, and expell what is superfluous.

7. The *Veynes*, are thinne and slender pipes, carying the thicker blood, and haue their beginning of the Liuer.

8. The *Arteries* are pipes of thicke and strong skinne, which carry the vitall Spirit through the body, and proceede from the heart, they are also called *Pulses*.  
*The veynes, and Arteries are ioyned together, to the intent the Arteries might receaue nourishment from the blood, and the blood in the veynes warmth from the vitall Spirits in the Arteries.*

9. The *Flesh* is a substance made of thicke blood-congealed, and is as it were *the clothing of the body*.

---

## The Anatomie of mans body.

---

2 **W**Hat commoditie commeth by *Anatomy of the body*?

A. It puts vs in minde of our mortality, and teacheth vs that if the prouidence of God bee so wonderfull in the composition of the vilest, and the earthly partes, It must needes follow that it is  
 farre



## The dignitie of Man

farre more great, and admirable in the creation of the Noble parts, especially of the Soule.

Q. How many principall parts are there of the body?

A. Fower, viz. 
 { The head  
 { The breast  
 { The belly, and  
 { outward parts
  } outward parts 
 { Armes  
 { Hands  
 { Legges  
 { Feete.

Q. Partes of the legge how many?

A. Three, viz. 
 { the foote  
 { the legge  
 { the thigh
  } parts of the foote 3. 
 { the toes  
 { the sole,  
 { the heele

Man doth counterfet the works of God by the agility and vertue of his hands.

Q. VVherein doe the workes of God, & the workes of man differ?

A. In three points: First, God made all things of nothing, but man cannot make any thing without fitte matter to worke vppon.

2. Secondly, God giueth both matter, and forme to his workes; Man only forme and fashion: and that not of himselfe, but if the similitude and shapes which hee hath seene in the workes of God.

3. Thirdly, God giuet life, Sence, and being to his workes, which Man cannot doe.

Q. What bee the abuses of the hand?

A. The abuse of the Hand is twofolde: In vnlawfull actions, as *murther, theft* and such like.

2. *Indiuation* by the hand which is called *Palmestry*.

Q. What is the vse of the hand?

A. To touch, to take holde, and to defend.

Q. What is the propertie of the Nailes?

C

A. To

1832



## The dignitie of Man.

*A.* To couer, or arme the fingers, to adorne, helpe, and take hold. *The parts of the hand are three: The fingers, the palme, the wrest.* God hath giuen *Man* an vpright shape, to the intent he might cast off the care of base and earthly matters, to contemplate heauenly. No other creature, but *Man*, hath the backe-bone made according to the streightnesse of the legges.

*Q.* Whereon doth the backe-bone consist?

*A.* Of foure and twenty seuerall bones, and is compared to a chaine, for the likenesse thereof: if it were all of one peece, man could not stoope, but should be like a hogge, or the body of a tree. *The Philosophers* call a *Man* a tree turned vppward, because he hath his roots in his head.

*Q.* What is the backe-bone called?

*A.* It is called *Spina Dorsi*, by reason of the sharpe ends or points, which each of them hath on euery side for his defence, as it were thornes. *The Sinewes* proceed from the marrow of the backe-bone, which marrow proceedeth from the braine. *Ten false ribbes*, and foureteene others meeting together in the brest for the defence of the heart, and lungs, which are vitall parts.

*Q.* Why is not the belly couered with ribbes?

*A.* For two causes: First, by reason of the meat in it receiued.

2. Secondly for the benefit of women that beare children. *The Share-bone* is as a bulwarke to the bones. The bones are nourished with marrow, as the tree with sappe. Vapours, fumes, and smoaky excrements mount vppward: therefore the bones of the head are not so thicke, and solid as the rest, to the intent those fumes might euaporate and passe through the bones, for the better disburthening of the braine.

*Q.* How



## The dignitie of Man.

11

Q. How are the bones of the head commodious to the braine?

A. The bones of the head are to the braine in sted of a Helmet to defend it. *All beasts that want necke, want voice, as in fishes and those which are called insecta animalia.*

Q. How is the braine compared?

A. To a VVaggoner: the muscles are compared to bittes, and bridles; the finewes to reines; the members that moue, to horses: and the rest of the body to the chariot it selfe so carried.

---

## Of the Flesh.

---

Q. VVhat is the vse of the Flesh?

1. A. To fill vp emptie places.
  2. To strengthen those partes that are enuironed with it.
  3. To defend the members against heat and cold.
  4. To serue as a boulster or pillow, if any man fall or lye downe.
  5. To shaddow the body against heat.
  6. To be as a gowne against cold.
- 

## Of the Kernelles.

---

Q. VVhat kindes are there of *Kernelles* in the body?

A. Two: Some are more thicke and dry, and serue

1858



## *The dignitie of Man.*

to fasten the vpper partition of the members, and vessels of the body, to the end they should neither breake nor cleaue: as in the necke, groyne, arme-pits and other parts.

Others there are not so thicke, but more spongie and moist; and full, either of milke, seed, or a flegmaticke glewifh humour.

*Q.* What is the vse of *Kernelles*?

*A.* To soake, and drinke vp (as it were sponges) the fleame that descendeth from the braine, that it doe not fall vppon the lungen or into the stomacke, or other partes, to the danger thereof.

*The least part of mans body is full of admiration, and very profitable.*

## *Of the Pappes.*

*Q.* Why are the *Pappes* situated vppon the brest?

1. *A.* First, to conter-gard the most noble, and necessary partes, as the heart and lungs.

2. Secondly, to receiue heat, and warm'th from the hart.

3. Thirdly, to beautifie that part of the body where they are placed.

4. Fourthly, for easie and comodious giuing of suck in women, which they may doe either sitting, lying, going or standing.

5. Fifthly, for a testimonie of loue in the mother towards the children, and againe in the children towards the mother.



## The dignitie of Man.

13

The Infant in the mothers wombe receaueth nourishment, and breath from the Nauill : That nourishment is the mens-  
strous blood, which after chidbirth ascendeth into the breasts,  
and is conuerted into milke: The colour of it is changed in the  
breasts, to the intent it might not seeme loathsome.

---

### Of Fat.

---

Q. VVhat is the vse of Fat?

A. To cloath the body and keepe it in naturall heat,  
and to supple and annoint those parts that are in great-  
est motion. Besides the outward skinne that couers the bo-  
dy, there are certaine skinned within, which are called mem-  
branes.

The haire of the head is ingendred of grosse and fummy ex-  
crements.

Q. VVhere are the bodily Senses situated?

A. They are principally in the head, which al-  
though it be a narrow roome, yet by reason of their  
consent and agreement, the one doth nothinder the  
office of another : So ought it to be with men; for the  
world is bigge enough, and hath goods enough for  
all, if we had will to beare one with another, and e-  
uery man would be contented with his estate: We ought  
not oneneighbour to incroach vppon another, no more then  
doth vppon the eare.

1838



*Of the Senses.*

2. How many *Corporall Senses* are there? *Sight,*

A. Fiue, which are ministers to the Spi- *Hearing,*  
rituall *Senses*, namely, ————— *Tast,*

2. How many things are required in *touching,*  
euery *Sense*? *Smelling,*

1. A. Foure: First, the power and vertue of the Soule?

2. Secondly, the Instrument.

3. Thirdly, the thing sensible.

4. Fourthly, the meane or way which receiueth the  
obiet, and conueyeth it to the Instrument.

2. As for example in the sight?

1. A. There must be first, the power of seeing, which  
resteth in the Soule.

2. Then the eye which is the Instrument.

3. Thirdly, the obiet, which is scene: as a man, a  
horse, white, blacke, &c.

4. Fourthly, The meane by which the light is com-  
municated with the eye, and so of the rest of the Sen-  
ses. The Sense of touching is generall to all the parts  
of the body. There are some members absolutely necessarie,  
without which death ensueth: as the heart, lungs, liuor,  
splene, stomacke, &c. Others not so necessarie, but that wee  
may want them: as eyes, eares, nose, tongue, feete.

of



Of the Eyes.

Q. What are the eyes?

A. The windowes of the body: *The admirable worke of God is perceiued in the matter, whereof the eyes are made; in their beautie and diuersitie of colours, and in their vse, and commoditie.*

Q. Why are the eyes giuen to man?

A. To lead him to the knowledge of God, by the contemplation of his workes: they are the principall members, as being giuen to the rest. Many Sciences cannot be learned but by the helpe of the eye: as *Astronomie*, and the *Anatomic* of mans body, with diuers others. Sight is the first that prouoketh men to the study of *Wisdome: Science and doctrine is to the minde: as light is to the eye.*

As humane bodies are illuminated with the light of the *Sunne*, so the soule and spirituall bodies are illuminated with *Vnderstanding*, which is the *Eye of the soule.*

As the Eyes cannot see, if they haue not as much light as is needfull, so if they haue too much they see lesse: therefore it must be dispensed vnto them by iust measure, according to their capacities. God would haue some proportion betweene the heauens and the head of man: therefore eyes are in him (being a little world) as the *Sunne, Moone*, and ther lights are in the heauens (the great and vniuersall world.) *The Eyes haue*  
more



*more agreement with the nature of fire, then any other member belonging to the corporall Senses*

*Q. What is the vse of the eyes?*

*A. To behold the workes of God, and therefore we ought to beware that we feed them not with the sight of prophane and dishonest things, least they poison the soule, whose messengers they ought to be to declare vnto it vertuous and healthfull things: As the Eyes are placed on high: so they ought to haue their prospect towards heauen: according as King David saith, I lift mine eyes to thee, that dwellest in the heauens.*

---

### *Of the Eares.*

---

*Q. What is the vse of the Eares?*

*A. For one Man to communicate his knowledge and the secrets of his minde with another, and to receiue discipline, and instruction of Wisdome. Only man and an Ape haue their Eares immouable.*

*Q. Why are the Eares made winding, and not out-right.*

*1 A. First because the sounds would not be conueyed in.*

*2. Secondly, soundes entring too thicke or confused should not be so well vnderstood.*

*As too great light doth not onely dazle the Eyes, but doth also hurt them: so ouer-great soundes would marre the hearing, if they were not distributed according to the capacitie of the Eare. There must  
alwaies*



## *The dignitie of Man.*

17

*alwaies be an answerable proportion betweene the Sense and the thing subject to Sense.*

2. How many bones are in the Eare?

1. *A.* Three small bones. The first like an *Anuile*.
2. The second, like a *Hammer*.
3. The third, like a little *Stirrop*. *The Eares doe indge of soundes, notes, and harmony.*

As the Eyes are giuen to contemplate the workes of God: so the Eares are to receiue his word.

As the aire carrying the sound into the aire, moueth the Hammer of the Eares, and causeth it to strike vpon the Anuile, and so maketh a sound by meanes of the little taber, through whose sound the Spirits of hearing are awakened: euen so, God worketh in his Ministers, who receiue his voice after a diuine manner, and then are they (as it were) Hammers to strike vpon the Anuile of mens hearts, by which sound the spirits of the hearers are stirred vp.

---

## *Of the Tongue.*

---

2. How many are the vses of the Tongue?

1. *A.* Three; the first, to frame the speech.
2. The second, to helpe the taste.
3. The third, to prepare the meate that is chewed in the mouth, for the nourishing of the body.

2. What be the instruments of the Voice?

1. *A.* The Tongue.
2. The Necke.
3. The *wesell* of the Throate.

D

4. The



#### 4 The Winde-pipes.

5. The *Lunges* and *Breast*.

Q. What is the use of the vessel of the *Throate*?

1. A. To stoppe the aire for rushing in too fast, or  
ouer-cold.

2. To divide and distribute the aire, when it ascendeth from the Lungs.

3. To help the Tongue to articulate and frame the voice.

2. How many things are requisite in framing the voice into speech ? *(The Tongue)*

A. Fiue, that is, ———— } The Pallate  
Vnderstanding is nothing without speech, } The Teeth  
and speech nothing without Vnderstanding. } The Lippes  
  } The Nose.

*Vnderstanding is nothing without speech,  
and speech nothing without Vnderstanding.*

The Tongue is giuen to glorifie God, and to shew forth his works. The heart of man is like a Treasurie, or a Larder, or a Pantry in a house, out of which all things necessarie for the vse thereof and for the maintenance of the whole family, are daily taken. It is also like a Celler, or Garner, where counsell s and thoughts are locked vp, and the Tongue a Steward to draw them out, as need requireth.

2. How many sorts are there of *Speech*?

1. A. Two, the one *Internall* and in the minde :

2. The other *Externall* pronounced by the Tongue.

2. By what degrees do we come to *Speech*?

I. A. By foure: first, the mind must receiue the Images of things presented vnto it by the corporall *senses*.

2. Secondly, having received them, *Reason* must discourse to know and consider of them well.

3. Thirdly, Iudgement is necessary to make choice of,



## The dignitie of Man.

19

of, and to followe that which it shall iudge conuenient and meet, and to reiect the contrary.

4. Lastly, all must be vttered by significations, apt and conuenient for euery thing. *Speech is insensible to all the Senses but hearing.*

Although the *voice* vanish quickly out of the Eare, yet the thing signified remaineth in the minde. *Voice generally taken, comprehendeth all soundes, and things that bring any noise to the Eares. Neuerthelesse it is most properly attributed to those soundes, which liuing Creatures are able to make with their throat, to signifie any thing thereby: man onely hath articulated and well distinguished soundes: he that hath his Iudgement and Reason ripe and pithy, is able to speake eloquently.*

Q. What is Eloquence?

A. *Eloquence* is a good conceit of the minde, of that which ought to be spoken, & an ability to vtter it in apt words, & sentences, wel knit together. *The voices of beasts* haue no significations but affections. *Eloquence* is like a golden chaine fixed to mens eares, by which they are drawne to attention by a sweet and pleasant violence.

As the internall word bred in the mind departeth not from it, neither is separated, and yet imparteth an Image thereof in the hearers, to whom it is declared; So the Eternall word begotten of the Father, is alwaies resident in God, and yet imprinteth his Image in the hearts and minds of men.

The tongue is a fleshy member full of *Sinewes, Arteries and Veines.*

*Sinewes*, by reason of the sundrie motions it hath, and the *Sense of Tast and Touching.*

*Arteries*, that it might haue abondance of *Spirit.*

D 2

*Veines,*



*The dignitie of Man.*

*Veines, that it should not want nourishment.*

*Q. What is the vse of Spittle?*

*A. Although it be an excrement, yet it is profitable to wet and moisten the Tongue. There are two kinds of Kernels underneath the roote of the Tongue, called Almonds, which serue to moisten the whole mouth.*

*Q. What is the difference betweene Voice and Speech?*

*A. The one is confused, the other articulate and distinguished, Rhetoricke and Logicke are but vaine babbling without the knowledge of Gods word. Men are as Organ-pipes, hauing neither good sound, nor voice, nor tongue, nor mouth, to speake of God and his workes as we ought, and to praise and glorifie him, but onely so farre, as he being the Organ-plaier bloweth and inspireth vs with his holy Spirit. The Tongue is a Messenger and an Interpreter of the Spirit and mind, and therefore is placed neere the braine where all the Spirits lodge.*

*The externall Senses are as messengers to the internall: The heart is the guide and Counsellour of the Tongue; and the braine, the Lord and maister: so that it is fortified both aboue and beneath.*

*Q. Why is the Tongue soft?*

*A. The Tongue is tender, soft and pleasant, to signifie that our words should not be harsh, crabbed or vngentle.*

*Q. Why is it tied with many threads?*

*A. To restraine and bridle it. It is blunt euery way: whereby we are admonished that our words ought not to be pricking or hurtfull.*

*Q. Why is it inclosed?*

*A. It is*



## The dignitie of Man.

21

A. It is inclosed with a quicke-set, and Rampier of *Teeth*, and *gummes*, and with *lippes*, which are as gates to shut it vp, for feare it should take too much liberty.

---

### Of the Mouth.

---

Q. What is the mouth?

A. The *Mouth* is as a Mill: the *Jawes* and *Teeth* as the Mil-stones, and the *Tongue* as the hopper. Or thus: *The Mouth* is as a bake-house, and the *Tongue* as a Baker to knead the meale, and as a peeke to set and conuey it into the stomacke, which is as the *Ouen*.

It is also as a kitchen, & the *Teeth* as a Cook, to shred & prepare the meat before it comes to the stomacke.

By this we ought to vnderstand, that God hath not created them to be idle, as though he had giuen them nothing to grinde or bake, but as a good worke-maister hath furnisht them, and doth daily set them at worke.

The nether Jaw of all creatures moueth in chewing the meat. Saue onely in the Crocodile. The upper Jawe is not moued, for feare of shaking the braine, or bringing some inconuenience or other vnto it, or to some other principall members placed thereabouts.

Q. How many sorts of *Teeth* are there?

A. Three ————— { *Incisory* or the fore-teeth  
  *Dogge Teeth*  
  *The grinders* or Jawteeth

Q. What is the *Epiglot*?

A. The *Epiglot* is the couer  
D 3 of



of the *Winde-pipe*, in fashion triangle like an *Iui-leafe*, ouer which as ouer a draw bridge the meat passeth into the gullet: so that to speak when we are eating is dangerous, least any thing fall into the wind-pipe. *The Epiglott must not be so fast shut, but that breath may alwaies issue forth, and that some thinne humour may enter in, to moisten and supple the lungs, otherwise potions, appointed for that purpose by Phisitions, were vaine and vnprofitable.*

God hath made nothing without order and gouernement: and therefore the *Philosophers* call the whole frame of the world *Mundus*, that is to say, an *Ornament*, or a well-disposed order of things.

### *Of the Taste.*

Q. What is the Sense of Taste?

A. It is that whereby the *Mouth* iudgeth of meates, and drinckes, which are good, and which are the contrary. *The Taste with those sauorie relishes that agree with it, receiue their vertue and nature from the Elements.*

Q. What is the vse of the Taste?

A. It serues not onely for things that nourish, but also for Medicines, for all things which the earth bringeth forth are not good to feed: some things are diuerse from nourishment; as *earth, wood, clay, and stones.*

As things that are extreame cold or dry, haue no smacke or taste, as flaxe or towe, so things extreame cold and moist, haue their taste lesse sharpe, as *water.*

Q. What



Q. What is the occasion of the *Taste*?

A. The *Taste* and relish of things is caused by the good commixture of heat and moisture. *Heat* principally preserveth life, and least it should consume it selfe, *Moisture* is ioyned to it to bridle and keepe it backe.

*Simile.* As in a *Lampe* there must be *Oyle*, *Wicke* and *Fire*, so in the body of man, to maintain life, there must be meat, drinke, and naturall heat to digest it: for as oyle will not burne without wicke, nor wicke without fire, so meat cannot nourish without heat, nor heat be of any continuance without moisture.

As in a *Lampe*, an equall proportion must be kept betweene the oyle and the wicke, least the wicke being too little, the oyle doe drowne it, or the oyle being scant the wicke be too sodainely consumed: euen so there ought to be a moderate proportion in our diet, least by too much meat and too little drinke, digestion be too sodaine, or by too much drinke and too little meat, *Heat* (which causeth digestion) be drowned.

As a fire in a chimney decayeth and goeth out, vnlesse it be maintained with wood, so naturall heat in mans body decayeth and bringeth death, vnlesse it be daily nourished with food. *If heat be stronger then moisture, it ingendreth thirst.*

---

*Of Thirst.*

---

Q. What is *Thirst*?

A. *Thirst*



## The dignitie of Man.

*A. Thirst, is an appetite or desire of that which is cold, and moist. If heat and moisture haue mutually consumed each other that they faint, it ingendreth hunger.*

---

### Of Hunger.

---

*Q. What is Hunger?*

*A. It is an appetite or desire of that which is hot and moist.*

The humidity required in thirst, is more thinne, and lesse earthy, then that which is required in Hunger.

If moisture be increased ouer-much, so that heat decreaseth and consequently the appetite to meat decayeth, it must be restored by Phisicke: *All nourishment is Phisicke, but this is the difference: Food repaireth the whole body, whereas Phisicke repaireth onely the instruments of the body.*

---

### Doctrine from the Tast.

---

*Q. VVhat Doctrine receiue we from the Sense of Tast?*

*A. As the body cannot liue without the Taste of materiall foode: so the soule cannot liue without the Tast of Gods word. As naturall heat preserueth the body, so the heat of Loue and Charitie preserueth the Soule. Euery liuing Creature hath a desire to preserue himselfe*



## The dignitie of Man.

25

selfe, which consisteth in the equality of *heat*, and *moisture*: Of which there may be an inequality, so that it be such as may be reduced to an equalitie.

*Excesse* may be repaired by food or *Phisicke*, but if by neither, then the estate is desperate. It is necessary that there should be an inequality of *heat* and *moisture* in the body, otherwise we should neuer hunger, nor thirst, nor haue any *Taste*, or pleasure by *Taste*: and so consequently, not be put in minde of Gods bounty in providing to sustaine vs.

*All meats are not nourishing, but such as are agreable to the nature of the thing that is to be nourished.*

The difference of the parts of a mans body cometh of this onely, that some participate more of some *Elements*, & others of other: as the *bones* are more earthy then the *flesh*, and the *flesh* then the *bloud*.

*Our food must not be liquide and moist onely, but earthy and solid.* God hath so tempered things in their creation, as that which retaines the nature of earth is not alwaies earthy, nor that which retaines the nature of fire, is nothing else but fire. *Reason is as a spring, and speech the Riuer that floweth from it.* He that is sparing to speake to God, and remembers not to giue him thanks at meat, is like to a Hogge, that eateth *Acornes* on the ground and neuer lookes vp, nor considereth from whence they come. Some men doe not onely not praise God at their meat, but prophane his name, as *Gluttons, Drunkards, Swearers, &c.*

As the braine giueth motion to all the Senses: so it is compassed about of them, as with seruitors and men of guard.

\* VVhatsoeuer agreeth with the *Taste*, agreeth  
E with



*The dignitie of Man.*

with the *Sent*, but whatsoeuer hath a good saour, hath not presently a good *Taste*.

*Smelling and Taste are ioyned together, the one to helpe the other.*

Our Sauour Christ himselfe did not reiect or condemne pretious oyntments and sweet odours, but sometime permitted the vse of them vpon his owne person.

*The animall Spirits are releued with sweet saours, and annoyed with the contrary.*

*Of the Nose.*

Q. VVhy was the *Nose* made?

A. The *Nose* is not created onely for smelling, but also for respiration, that it should be the principall pipe or passage by which the braine and lungs might drawe in, and let out breath, as seemeth needfull.

Q. VVhy is not the *Nose* made all of bone, but of gristle?

1. A. For Three reasons, First, for feare of breaking when it hits against any thing.

2. Secondly, that it might inlarge and restraine it selfe, according to the proportion of aire that is to be receiued, or to be expelled.

3. Thirdly, that it might be strained (being as it were a sincke to purge the braine) to get out thicke and clammy humours, which will sometimes sticke in it.

Q. Why



## *The dignitie of Man.*

27

*Q.* VVhy is the *Nose* made wide at the entry ?

*A.* It is wide at the entry, and narrow and subtile afterwards, that the aire might not rush into the braine too suddainely, nor too cold, but by meanes of tarriance and slow passage be heated and better tempered.

*Whensoever we smell a stincking infectious saour, it ought to put vs in minde how odious and stincking sinne is in the nostrils of God.*

VVhy should we esteeme of our bodies as we doe, seeing the noblest and neatest parts thereof are but sinckes and draughts to disburthen it of excrements, and superfluities, as the *eyes, eares, and mouth.*

The Instruments of the externall *Senses* receiue, from without, that which belongeth to their nature, and not by sending forth any thing of their owne: for if they send forth any thing, it rather hindereth then helpeth: as we see in the *eyes* when men weepe, or when any humour runneth out of them.

---

## *Of the Face.*

---

*Q.* What is the description of an angry visage?

*A.* The eyes will sparckle like fire, and the breath smoke as if it came from a furnace.

It is to be wondred that in so great similitude of Faces there is so great dissimilitude: for there are hardly two scene so like, but some difference will appeare: There is great difference to be scene in one and the same mans face, according as he is either merry, or

18385



sad, angry or pacified, humble and modest, or lofty and proud.

Q. What be the faculties?

A. Three, —————

{ *Animall*  
*Vitall*  
*Naturall*

Q. What the *Animal* faculty?

A. Threefold, —————

{ *Principall*  
*Sensitive*  
*Motive*

Q. What the *Principall* faculty?

A. The *Principall* is fivefold, ———

{ *Common sense*  
*Fantasie*  
*Imagination*  
*Reason*  
*Memory*

*Common Sense*, *Imagination*, and *Fantasie*, are by some not distinguished, but taken all for one.

The *Sensitive* faculty comprehendeth the five corporall Senses.

The *motive*, the moving of all the outward parts of the body from place to place. Motion is caused by the Sinewes, Muscles, and Filaments.

Q. What be the *Animall* vertues?

1. A. Thought.

2. Understanding.

3. Knowledge of numbers and order.

4. Reason.

5. Iudgement.

6. Memory.

7. Election.

Q. How many kindes of Knowledge?

1. A. Three; The first apprehendeth things corporall that are present before it, where-vnto belong the five externall Senses.

2. The



2. The *Second* taketh notice of things absent; as when the externall *Senses* are retyred, the remembrance yet of that was seene, heard, tasted, smelt, or touched, remayneth still within.

3. The third hath relation to things spirituall, and supernaturall: which knowledge is proper to man only.

Q. What is the *Naturall power*?

A. The *Naturall power* is three folde:

{ *Nourishing*  
 { *Augmenting*  
 { *Ingendring.*

And these haue 6. other vertues.

viz. \_\_\_\_\_

{ *Attractive*  
 { *Retentive*  
 { *Digestive*  
 { *Distributive*  
 { *Incorporative*  
 { *Expulsive.*

Q. What be the *Animall powers* in the internall *Senses*?

1. A. *Imagination, Common Sense, or fantasie*, which apprehendeth the *Images* of things offered vnto them by the outward *Senses*.

2. *Memory*, which retayneth them, that they may be brought forth when neede requireth.

3. *Reason*, which examineth them, what is to the purpose, and what not.

4. *Iudgement*, which maketh choyse, alloweth or disalloweth.

The Soule cannot be known as it is, but by the Creator that made it, for that in vs there is no nature more high, or excellent to comprehend it. The vitall power remaineth in the heart; The naturall or Nutritiue in the Liuer.

18585



## Of the Brayne.

Q. What is the *Braine*?

A. It is the lodging of the *Internall Senses*. As the *head* hath a certaine agreement with the heauens, and the *Eyes* with the celestiaall lights: so the *Brayne* approacheth neerer to the diuine *Nature*, then any other part of the whole body.

Q. How many partes are attributed to *Mans* body?

1. A. Three; The first, and highest is in the *Brayne*, where the *Animall vertues* doe abide.
2. The second in the *breast*, for the *vitall powers*.
3. The third, from the *Midriffe* to the *Sharebone*, for the *naturall Powers*.

Q. What *Membranes* belong to the *Brayne*?

1. A. Two: The first is called *Duramater*, being hard and thicke.
2. The *Second Membrane*, or *skin*, is called *Piamater*, which is very fine, and slender, wouen of *veynes*, and *arteries*, compassing the *brayne*, and entring into the windings, and *Bowells* thereof.

Q. What is the vse of the skin called *Piamater*?

1. A. To defend the *Brayne* from the skull.
2. To serue for a passage to the *veynes* and *arteries*, for the nourishing thereof.
3. To distinguish the *Braine* into that *before*, and that *beinde*.

Q. What is the office of the *Brayne*?

1. A. To giue *Sense*, and *Motion*.

2. To



## The dignitie of Man.

31

2. To fine the *Animall Spirit*.

3. To be an instrument to the faculty of *Reason*, which is the chiefest power of the *Soule*.

Q. How many *ventricles* are in the head?

1. 2. A. Fower: The first two are before in fashion like two halfe moones, meeting together in one pipe like the Bellowes of a Smith.

3. The third, is in the midst of the *Braine*.

4. The fourth, behinde towards the nape of the Necke.

Q. What is the difference of a moyst & drie *Braine*?

A. The one receaueth more easily into the *memory* that which is offered vnto it, and soonest letteth it slip againe. The other receaueth more slowly, and retayneth better.

---

## Of the Fantasie.

---

Q. What is the *Fantasie*?

A. It is a faculty which comprehendeth the shapes, formes, and Images of things, brought vnto it by the common *Sense*, vnder which are comprehended the visions of the head.

All the knowledge that is in the minde of man, proceedeth not from the outward Senses: The outward Senses are the messengers of the minde, and witnesses of experience: The externall Senses haue no iudgement of the objects, and impressions, which they outwardly receiue, but by meanes of the common *Sense*.

Q. Hath not the *Fantasie* very various effects?

A. Yes,

18585



*The dignitie of Man.*

*A.* Yes, The faculty of the *Fantasie* is sodaine, and so farre from stayednes, that euen in the time of sleepe it hardly taketh any rest, but is alwaies occupied in dreaming and doting; yea, euen about those things which neuer haue beene, can, or shall bee: For it stayeth it not in that which it receaueth from the *Senses*, but addeth, or diminisheth, changeth, or rechangeth as it listeth.

*The Fantasie can counterfait nothing, except it first haue some ground in nature, and the workes of God, which when it once hath obtayned, It is a wonder what strange inuentions it forgeth.*

*Q.* What motions is the *Fantasie* subiect vnto?

*A.* By reason of the agreement that is betweene *Spirituell natures*, the *Fantasie* is very subiect to the *Motions* of good or ill Spirits: for as *Angels* doe represent vnto our mindes good, and heauenly things, whether wee bee waking or sleeping: euen so euill spirits trouble vs with diuers bad illusions, according as they finde vs apt, or disposed thereunto.

*Q.* What is the force of *Imagination*?

*A.* It is such as oftentimes it printeth in the body the Images of those things it apprehendeth, as in the longings of women with childe,

Many times also, wee see some as can hardly goe over a bridge, by reason of the apprehension of the daunger, which they haue conceaued in their *Fantasie* or *Imagination*.

It is not without *Reason* also, where it is said, *Fantasie* breedeth the fact: for wee see many fall into those mishaps which they haue forged, and imprinted in their owne *Imagination*.

*Of Reason*



---

*Of Reason.*

---

Q. What is *Reason*?

A. It is a facultie of the *Soule*, able to iudge of things imagined, and perceiued by the other *Senses*, to know whether they bee good, or bad, and what is to be imbraced or eschewed.

Q. VVhere is the seate of *Reason*?

A. It is placed in the middest of the braine, as in the safest fortresse of the whole frame of man, to raigne amidst all the other *Senses*, as a P.ince, and Lord ouer them all.

Q. What is the *Memory*?

A. It serues in place of a *Secretary*, or as a Register-booke, in which is entred whatsoeuer is ordained, or decreed by *Reason*.

Q. VVhere is the seat of *Memory*?

A. It is placed in the hinder parts of the braine.

Q. VVhat is the difference of the *Senses*?

1. A. The knowledge that we haue by *outward Sense*, is as if wee beheld the shadow of a thing.

2. By *Imagination* and *Fantasie*, as if we did looke vppon the Image, which hath a more cleare and liuely representation, then the shadow hath.

3. By *Vnderstanding*, as if we vewed not onely the shadowes or Images, but also the very bodies.

4. By *Reason*, as if beside the shadow, Image, and body, we saw also the effects and vertues.

F

Q. VVhat

18585



## *The dignitie of Man.*

Q. VVhat is the agreement of the *Senses*?

1. *A.* The *outward Sense* serueth the *Imagination* and *Fantastie*.

2. *Fantastie, Vnderstanding.*

3. *Vnderstanding, Consideration.*

4. *Consideration, Recordation.*

5. *Recordation, Conference.*

6. *Conference, Reason.*

7. *Reason, Memory; and Memory* serueth them all.

Q. VVhat be the effects of *Reason*?

1. *A.* It discerneth falshood from truth, and good from bad.

2. It considereth the quality and quantity of things presented vnto it by the *Common Sense*.

Q. VVhat is *Contemplation*?

*A.* It is a settled and assured view of all those things that haue beene culled out by *Reason* and *Iudgement*.

Q. Is there not a double discourse of *Reason* in man?

1. *A.* Yes: The one consisteth in *Speculation*, whose end is *Faith*.

2. The other in *Practise*, whose end is *Well-doing*.

As the *outward*, so the *internall Senses*, some of them may be perisht and impaired, and yet the rest remaine sound and perfect. As the *Imagination* may be perisht, when we conceiue and thinke that to be which is not: as they that haue perswaded themselves to haue hornes or Serpents in their bodies, or to be made of glasse, and so imagined, that whosoever pusht against them would strike them in peeces.

Q. VVhen is *Reason* troubled?

*A.* VVhen we cannot conceiue, iudge, nor examine things



things aright, according as they ought to be considered of: as in those that wil-fully kill, or doe commie other mischieuous deeds without *Sense* or *Consideration* of what they doe.

*Q.* Doth not *Memory* sometime faile vs.

*A.* Yes; *Memory* hath beene in many so decayed, as some haue beene seene who not onely haue forgot whatsoeuer was past, but haue also lost the remembrance of their owne names, their friends, their parents, and places, where they had beene borne and bred.

*Q.* Wherein doth the good of beasts consist?

*A.* The proper and *naturall* good of beasts consisteth in corporall things belonging to the body.

*The good wherunto man is inclined, and ought to direct his thoughts, cogitations and actions, is (spirituall and Eternall.*

*Q.* VVhat doe the *internall* and *externall* Senses in man serue for?

*A.* Not onely for the good of his body and for this life, as they doe in beasts: but also for the good of the soule, and a better life then can here be found.

---

*Of the Spirit and Fantasie.*

---

*Q.* VVhat is the contention betweene the *Spirit* and *Fantasie*.

*A.* *Fantasie* and *Imagination*, being neere to the corporall Senses, draw the soule to those things that are

18585



bodily: but *Reason* and the Spirit pricke it forward, and cause it to lift vp it selfe to more excellent things.

Q What is meant by a reasonable Soule?

A. We vnderstand by a reasonable soule, or life, such a soule and life, as hath Counsell, Iudgement, and Discretion.

*As there is nothing more excellent then Reason, so there is nothing that more becometh Reason, then to know, loue, and honour God.*

*Man of all other creaturss is capable of Religion, the fruite whereof consisteth not in this mortall life, but in the life to come, which may be an argument to prooue the Soule of man immortall. The Soule of man is giuen vnto him, more to vse then to know, for the knowledge thereof belangeth to God.*

*Reason hath proper actions, vertues and motions, which it can and doth exercise without the helpe of bodily instruments, as it hapneth in holy men, who haue beene rauished in Spirit in the contemplation of celestiall and diuine things.*

Q What be the faculties of Reason?

A. Reason the, soueraigne part of the *Vnderstanding* Soule, hath two faculties ———— *and Will.*

For it being so, that man is created to eternall happines; therefore God hath giuen him the power and vertue to wish for it, to the end he might desire to apply and ioyne himselfe vnto it. This power and vertue is called *The Will.*

And for that he cannot will and desire any good, ~~vnto~~ *vnto* he first vnderstand and know the same, he hath therefore also giuen him *Vnderstanding.*

*For all senses draw the soule to those things that are bodily*



Of Consideration.

Q. What is *Consideration*?

A. It is or as it were (a *Repetition*.) after *Examination* of things committed to *Memory*, that at length it may determine and iudge what is true, what false, what good, and what euill.

Q. What degrees are there between *Iudgement* and *Will*?

A. *Will* doth follow after, or refuse nothing, but that which *Iudgement* hath first determined to be good or euill: and *Iudgement* decreeth nothing before it be aduised by *Reason*.

*Reason* aduifeth not before she haue conferred things one with another, and thoroughly examined them, which property she takes from *Consideration*: *Consideration* hath nothing without requiring it of *Memory*; and *Memory* will keep nothing but what is committed vnto it by *Knowledge* and *Vnderstanding*?

Of things infinit there can be no certaine knowledge, as in particular things which are infinit in regard of our capacity.

Of generals, albeit they are also variable, yet some rules may be giuen of them, of which the *Art* followeth after, and yet no such certaine rules, but often it falleth out otherwise: as we see in many *Artes* and sundry experiences. For though it be ordinary for women to loue their children, yet there are some that murder them cruelly: so that this argument followes not, she is a mother, therefore she loueth her child:

18585



*But shee is a mother, Therefore shee ought to loue her childe.*

---

## *Of Discourses.*

---

*Q.* How many kindes are there of *Discourses*?

*1. A.* Two; the one wherein *Reason* goeth on by degrees in continuall order, examining whatsoeuer pertayneth to the matter in hand, that so a sound *Judgment* may be rendred afterward.

*2.* The other, wherein *Reason* doth not only runne amaine, but withall skippeth hither, and thither, as though it tooke here a little, and there a little, tasting only of things very slightly, and by the way; As Bees that flye from one flower to another, and leaue others betweene vntouched: which kinde of *Discourse* is often times fayleable, and erroneous.

*There is also great variety of Discourses, according to the variety of mens understandings.*

*Q.* What is the end of all *Discourses*?

*A.* Either the *Inuention* or *Conclusion* of the thing that a *Man* seeketh for.

*A.* What if hee attayne it not?

*1. A.* It is either, because hee takes not the right way.

*2.* By the darknes of vnderstanding:

*3.* By perturbation of the *affections*.

*4.* By varietie of *Cogitations*, which trouble and hinder one another.

*5.* Or because of too much hast, or swiftnes, in the *Imagination*, which runneth beyond the place, where  
hee



## The dignitie of Man.

39

hee might finde the thing he lookes for.

The seedes of all the operations of the Soule are in euery one from their creation; yet as the body hath his degrees of growth in euery part thereof, so the Soule hath some agreement therewith in this respect, touching the manifestation of powers, and vertues.

Q. What is the office of *iudgement*?

A. To iudge, whether *Reason* discourse and conclude as it ought to doe.

A sound *iudgement* is an excellent gift of God. If *iudgement* approue the Conclusion made by *Reason*, this approbation is called *Consent*: But if it iudge it to bee false, it turneth aside, and reiecteth it; and this refusall is called *Dissent*.

Q. How many kindes are there of *Consent*?

1. A. Two: The one is firme and stedfast, certaine, and throughly resolved, which is called *Beleeefe*.

2. The other, an inclination rather to one part, then to another, but yet such as wee are not fully resolved therein: And this is called *Opinion*.

---

## Of Beleeefe.

---

Q. VVhat agreement is there betweene *Beleeefe*, and *Science*?

A. *Science* is a kinde of knowledge, wherein the demonstration made vnto vs compelleth to approue that is spoken, because wee see the reasons so certaine that wee cannot gaynesaye them.

*Beleeefe* is a kinde of knowledge that causeth vs (with-  
out

18585



out doubting) to give credit to that which is told.

*Q. What is Doubting?*

*A.* It is a *Neuter* Iudgement, hanging betweene *Consent* and his contrary, and inclining neither to the one side, nor the other.

*Q.* What is the difference betweene *Beleeve* in humane matters, and *Beleeve* in religion, and diuine matters?

*A.* In humane matters our *Beleeve* is grounded vpon euident reasons, and vndoubted testimonies, and so is *Beleeve* in *Religion* likewise.

But in *Religion* wee doe not only belecue that to bee true which wee heare, but wee trust that God will performe the same, without any further authoritie or reason, other then that he hath said it; and therefore wee belecue vndoubtedly it will be so.

*Q.* What bee the diuers acceptions of the word *Faith*, or *Beleeve*?

*A.* In the *Hebrew* it is taken for *Veritie* or *Truth*.

In the *Greeke*, wherein the *Euangelists* and *Apostles* writ, for *Persuasion*.

Amongst the *Latines*, it signifieth *Constancie*, and *Truth*, which Men keepe in their words, and promises: wherevpon they call it *the foundation of Iustice*.

*Q.* What is *Christian Faith*?

*A.* It is a certaine, and vndoubted confidence of heauenly things, and an assured perswasion of the acknowledgement of Gods promises towards vs.

*Q.* How many meanes are there to know those things that are to be beleued?

1. *A.* Fower; The first is *Common Experience*, which is a Iudgement that men haue by their corporall Senses



## *The dignitie of Man.*

41

*Senses*, which they giue all after one sorte, as who knoweth not fire is hot, water moyst, and such like,

2. The *second* is knowledge of principles, which is borne with vs, and is the seede of all artes, and a beame of the light of God in vs, to the end that by this meanes, all artes necessary for life should be inuented, and put in vse, As for example: Euery one by Nature knoweth that the whole is more then the halfe, Three more then Two; In a word, wee may referre to these *Principles* whatsoeuer God hath imprinted in our hearts, and mindes, of the Law of Nature.

3. The Third kinde of knowledge is *natural Iudgement* whereby men are able to censure of the agreement, and disagreement of things, in so much as euery one seemeth to haue a Naturall Logicke in himselfe.

4. The fourth meane of knowledge is diuine *Reuelation*, set downe in the Bookes of the Prophets, and *Apostles*, with a true vnderstanding of them, by the holy *Spirit*.

Q. What is the lawe of God?

1. *A.* It is twofolde: *Naturall*, bred in Mens hearts from their creation: for there is no Nation or people, but haue some religion, either true or false.

2. *Written*, which is comprehended in the Bookes of God.

*The greatest likenes, and resemblance that Man can haue with God, consisteth in the agreement with him in wisdom, and Iustice.*

If man had contynued in his first integrity, the light which is now supernaturall in him, would haue bene *naturall*, in all that knowledge of God, which is necessary for him, to the end whereunto he was created.

G

Of

18585



*Of Opinion.*

*Q.* Are not *Opinions* diuers?

*A.* Yes: *Opinions*, and *Suspitions* are not grounded vppon firme arguments, nor certaine and euident reasons, because in them there is onely a shew of Truth, and nothing very certaine.

Things, albeit they be mutable, yet if they alwaies keepe one tenor and course, there may be a certaine knowledge had of them, and that is called *Science*: as in man-kind for example. It is a perpetuall and naturall order and course, for man to beget man: the same may be said of other liuing creatures. But in things immutable and supernaturall, wee haue need of another kinde of light: as the Spirit of *Wisdom*e and *Reuelation*.

*Q.* Why are *Artes* and *Sciences* darke and obscure?

*A.* They are not obscure in respect of themselves, but in respect of our dul capacity and ignorance.

*As euery one hath more light of minde, so doth he behold obscure things more clearely, because his vnderstanding is better.*

*Q.* How cometh that to passe?

*A.* It happeneth either by *The benefit of nature*  
*By study & exercise, or by*  
*a speciall giift of God.*

*Q.* What light is in man?

*A.* There is in man a two-fold light. *Naturall and*  
*Supernaturall*  
*By*



## *The dignitie of Man.*

43

By *Naturall light*, wee knowe a man as he is compounded of flesh and bloud.

By *Supernaturall light*: as he is compounded of body and Soule, to the seruice of God, and an inheritor of heauen.

*Some there are that want light of minde, even in things that are cleere and manifest.*

Q. How happens that?

1. *A.* It befalleth them three waies; either through blockishnesse of *Vnderstanding*.

2. *Negligence* and want of *Exercise*, or

3. By the *iust iudgement of God*: who for their sinnes hath blinded their minds, as wordly, carnall and vnfaithfull men.

*As things put betweene our eyes and light are either thicke and foggy, thinne and transparent, so doe our eyes receiue more or lesse light: in like manner the light of Vnderstanding is wonderfull variable, by reason of the diuersity of things set before it in this life, to hinder it sundry wayes, In some more, in some lesse.*

The manners of men follow the disposition of their bodies: for God hath so tempered the nature thereof with that of the Soule to make them agree well together, as the one taketh much of the other, either to good or bad purpose, as they are either well or ill affected.

---

## *Of the Soule and Spirit.*

---

Q. What is the Difference between the Soule & the Spirit.

G 2

A. By



1. By the *Soule* is vnderstood *Man*, as he is borne, hauing the vse of the *Animall*, *naturall*, and *vitall* powers.

2. By the *Spirit*, whatsoeuer grace and knowledge is giuen vnto man by God. So that by *Soule* is vnderstood *Man*, as he is in the corruption of his nature: and by *Spirit*, as he is regenerate and borne anew.

There are degrees appointed, by which the body ascendeth to his perfection, and descendeth againe to his dissolution; but the *Soule* hath no such degrees, by reason it is neither *Corporall* nor *mortall*, but remaineth in the substance and nature which first it had, which is celestiall and diuine; but if the question be of the powers and vertues thereof, the *Soule* may be thought to increase or diminish according to the growth and decay of the body: but it is not so; for the reason is, because she is manifested more in one age then another.

*God doth not bestow his gifts at once, but by little and little, as he iudgeth expedient.*

2. Is not the *Soule* corrupt?

A. No: the *Soule* is so farre from corruption, that it keepeth the body from corrupting, as long as it is therein.

The *Soule* is compared to a cunning workeman, who without his workes is notwithstanding a workeman, and to a Musition, who without his instruments is notwithstanding a Musition: so the *Soule*, remoued from the members of the body, remaineth notwithstanding perfect in her owne nature, & of no lesse hability and power then she was before.

As God is in a manner made visible vnto vs by his  
workes



workes, so is the Soule by her effects and faculties, proceeding from the body.

*God worketh in the world, as the Soule doth in the body of man.*

As there is but one Soule in one body, sufficient for all the parts thereof, so there is but one God in the world, sufficient for all the creatures:

Q. VVhat is the principall effect of the Soule?

A. It is to giue life: The Soule being a spirituall nature is knowne by her effects: *The Vnderstanding* cannot attaine to an entire and perfect knowledge of the Soule: from the Soule proceedeth the *Inuention of all Artes and Sciences.*

The Soule is a more excellent creature then either *Firmament, Sunne, Moone, or Starres*, or any thing created vnder the cope of heauen, for that it is indued with *Reason and Immortality*, which they are not.

Q. How are the creatures of God distinguished?

A. All creatures are either ———— *Spirituall or*  
*bodily.*

*Spirituall creatures* are they, which wanting bodies are not subiect to *bodily Sense*, and such are *Angels*, and the *Spirits of men.*

*Bodily creatures* are those which are visible, and may be felt and perceiued by the externall *Senses*, whereof there are two sorts.

1. *Some hauing life.*

2. *And some none.*

Q. VVhat are those that haue no life?

A. They differ in two respects; some of them haue no naturall motion: as *Starres, Metals and Minerals*; other haue: as *Fire, Aire, Windes,*

1838



## The dignitie of Man.

Of those that haue motion, some are corruptible, and subiect to change, as *Fire, Water, Ayre.*

Others incorruptible, continuing alwaies firme in their state, during the course of this world, as the *Sun, Moone, and Starres*: For the change that is amongst them, is not in their owne substance, Nature, and qualitie, but in regard of vs, and of our sight.

Q. How many sorts are there of *Creatures* that haue life?

A. Fower. viz. \_\_\_\_\_

{ *Vegetative*  
{ *Sensitive*  
{ *Cogitative*  
{ *Rationall.*

Q. Wherein doe they consist?

1. A. *Vegetative*, consisteth in herbes, Trees, and plants.

2. *Sensitive*, in *Sea sponges, Cockles and Oysters.*

3. *Cogitative*, in brute beastes, hauing the vertue of Cogitation, knowledge, and Memorie, how to preserve their liues, guide, and gouerne themselves, according to naturall inclination.

4. *Rationall*, indued with *Reason*, and *Vnderstanding*, and containing (besides) all the other three.

Q. How many kindes of appetites are there?

A. Three: that is \_\_\_\_\_

{ *Naturall*  
{ *Sensitive*  
{ *Voluntarie.*

Q. How is the *Naturall* appetite diuided?

1. A. Into two sorts, common to all creatures, whether they haue life or no life,, which is an inclination without action: as when we say: *Heavy things goe downward, and light things upward.*

2. And



2. And another kind which hath an action ioyn'd with inclination, and yet proceedeth not of any *Sense*, which property is proper to plants: for we see by experience, that they haue an appetite to drawe vnto them, and to retaine that which is meet for their nature and food: as if a Tree waxe dry, it draweth moisture.

And this appetite is also of two sorts: the one without *Sense*, as before, and the other with *Sense*, and feeling: as in the parts of mans body, and in hunger, thirst: and the *Seat* of this appetite is properly in the liuor.

*Some members of the body serue themselves: and their appetite is without Sense: and some serue the whole body, and their appetite is with Sense, as in the stomacke, hunger.*

Q. How is the *Sensitiue* appetite diuided?

A. Into two sorts likewise: Either with touching, as heat, Colde, Drynesse, or moisture; or without touching, and follow the thought, and Imagination of Man, which are properly call'd *affections*, and haue their seat in the heart.

*By affections are meant properly those motions of the heart, which follow knowledge, and either seeke after, or reiect, that which is offered vnto them.*

Q. What is the end of knowledge?

A. To desire that good which it knoweth, and in desiring to follow the same, vntill it hath ioyned and knit it selfe vnto it, as neere as is possible.

*As all riuers haue their beginning from the sea, and thither doe returne againe: so all good cometh from God, and to him must bee referred. The loue of God is twofold towards Man; the one generall, as wee are the Sonnes of Adam, and the*  
*Images*



Images of himselfe: and the other more speciall towards his Elect, as they are regenerate, and borne anew in Christ Iesus.

Q. To whome is the Third kinde of appetite proper?

A. The Third kinde of appetite (called *voluntary*) is proper to Man onely, and is that faculty and vertue of the Soule, whereby wee desire that which is good, and eschew euill; commonly called the *Will*: which faculty is guided, and directed by *Reason*.

naturally  
by grace  
naturally

That which is called *Will* in man, is in beastes called *Sensuall* appetite. *Sensuall* knowledge is giuen for *Sensuall* goods, and *Spirituall* knowledge for those goods that are *Spirituall*.

## Of Reason, and Will.

Q. What be the acceptions of these words *Reason*, and *Will*?

A. They be diuers: *Reason* is sometimes taken for the Minde that giueth Direction, and Counsell; and for the *Will* that obeyeth and restraineth the affections.

*Reason* is also taken for the arguments, and discourses of *Reason*: So that *Reason* is first taken for the power of the Soule, and next for the Act that proceedeth from that power.

The like may be said of the word *Will*: for it is commonly taken not so much for the power and vertue which the Soule hath to *Will*, as for the act, and effect of willing?

Q. How many are the actions of the *Will*?

1. A. Two: The one, an inclination to good.

2. The



2. The other an eschewing of euill.

Though Reason rule as a Prince or Magistrate ouer the other partes, and vertues of the Soule, yet to *Will* shee is as the Councillor, or director to admonish, or conduct: So that the *Will* desireth, or refuseth, nothing which *Reason* hath not first shewed that it is either to bee desired, or disdained.

*The Will hath no light of it selfe, but is lightened by the minde, that is to say, by reason and understanding.*

2. What is the naturall disposition of the *Will*?

A. It is alwayes inclined to good, or to that which seemeth to be good, and to shunne that which is euill, or hath a shew of euill: when the *Will* followeth any other object but that which is good, it proceedeth from Sinne, which raigneth in vs through the corruption of nature.

when it is moved by grace only.

1838

As the Image of God doth shine in vs by *understanding*, so doth it also by the *will*, which is without constraint or violence: for as God worketh what it pleaseth him with all liberty: euen so he hath appoynted the *Will* to do, which he hath given to Men & Angels.

plagunt  
Arminianis

*If the Will were not created of God, to follow that which is good, there would bee no cause, why it should loue or desire vertue more then vice, or loue God rather then hate him.*

it was for God  
not for corruption

2. What is the difference betweene Reason, Iudgement and Contemplation?

1. A. Reason is (as it were) the inquisition of the truth that is sought for.

2. Iudgement is (as the election) that maketh choyse of the truth.

3. Contemplation, a quiet, and settled beholding of all those things that were gathered together by Reason,

H

and

2



and approued by *Iudgement*.

*Wee ought to toyne action with Contemplation.*

As the nature of man is more noble and excellent, so will hee delight in heauenly and celestiaall things; and the more abiect, earthly, and vile it is, the more pleasure will hee take in things base, and contemptible.

As God hath giuen us vnderstanding to know him and his lawe, so hath hee giuen vs a *Will* to follow him, and his lawe, so farre forth as our Nature is capable thereof: But by reason of naturall corruption, which remaineth in vs, our *vnderstanding* is darkened by Ignorance, and our *Will* searcheth after other things and leaueth the knowledge of God.

As beastes haue a kinde of *Knowledge* agreeable to their Nature, and to the qualitie of that good, which being fit for them, is the greatest they can attaine vnto: So also hath man a knowledge according to his nature, and the end for which hee was created.

*Q.* What is the difference between the Naturall man, and the man Regenerate?

*A.* The one is guided by the light of nature, and the other by the Spirit of God.

The one propoundeth God vnto it selfe, as the soveraigne good, in whome alone it is satisfied.

The other seekes after no other good, then that which consisteth in this temporall life, and the commodities thereof: As morall vertues, riches, honour and such like.

*When vnderstanding is blinded, the will is turned out of the way.*

*Q.* What is the power of the *Will*?

*1. A.* It



## *The dignitie of Man.*

51

1. *A.* It is in the choyse of the *Will*, whether she will propound a thing to the minde to bee consulted of, or not.

2. Vpon deliberation, shee may commaund to prosecute the same, or to deferre it.

3. If consultation be finished, and iudgement giuen, yet may the *Will* stay her selfe from following after that which is iudged to be good by *Reason*.

2. What is the difference of mans obedience towards God, and of other creatures?

*A.* Men, and Angels obey God according to iudgement, and knowledge. But other creatures, Beastes, plantes and stones, obey God, not of any knowledge that they haue of his will, nor of any Iudgement to discerne good from euill, but only so farre forth as they are drawne by naturall inclination to those things that concerne their Nature.

---

## *Of the Heart, and of the affections of the Soule.*

2. What is the difference betweene *Vnderstanding* and the *Will* and *affections*?

*A.* *Vnderstanding* is placed in the *brayne*.

*The will, and affections in the heart:* whereby it cometh to passe that wee see many indued with great knowledge of honest, and vertuous things, but they haue no good affection to follow after them, and to put them in practise; because their heart and their

1838



brayne, theyr vnderstanding, and their will, agrees not. Besides, we see many haue a will to doe well, yet for want of vnderstanding doe faile therein, because they know not what is iust.

Or the difference is thus; *Vnderstanding* goes before the *affections*, and they follow: as we cannot hate nor loue before wee know the thing to be hated or loued.

*The affections of the heart resemble a firy furnace, or a thicke smoke ascendaing out of a fire, which blindeth, whereby the minde, reason, and memory are darkened.*

Q. VVhat is the Heart?

A. It is the first that receiueth life, and the last that leaueth it.

Besides, it is the shoppe of the vitall Spirits, without which no member of the body is able to liue, or performe his duty, and therefore not without cause taken in the Scripture not onely for the seat of affections, but also of *Reason* and *Vnderstanding*: God hath made the heart like a *Piramide* or flame of fire, to signifie, that it is the place of that naturall fire which is in the body, appointed to giue it so much naturall heat as is necessarie for the life thereof.

The aire that cooles the heart is first prepared in the lungs, that it may not enter in, too hot, or too cold. *Sense* and *Motion* are carried by the animall power in the Sinewes from the braine: *Life* from the heart in the arteries, which is the *Vitall power*; and bloud from the *Liner* in the veines, which is the *naturall power*. Although the heart giueth life vnto the whole body, yet can it not liue alone without the necessarie helpe of other members.

Q. Where is the situation of the Heart?

A. It



## The dignitie of Man.

53

A. It is in the brest, the forme thereof is *Piramicall*, the matter and substance hard and thicke flesh.

There are two hollow places in the heart: the one on the right, containing the bloud that comes from the liuor, the other on the left side, where the vitall Spirits are ingendred, and is conueyed by the great artery, which a little from the heart diuideth it selfe into two branches, the one whereof ascendeth vppward, the other descendeth downeward.

Q. VVhat is the vitall Spirit?

A. It is a certaine bright and liuely flame, like to the celestially nature, which giueth life and heat to the whole body.

Q. VVhat are the Affections?

A. VVe call them the *motions of the Soule*, which consist in the following after good and eschewing of euill.

*Man was not onely created to be, but to be well, for God hath not onely giuen man an inclination to preserue himselfe in life, but an appetite also and desire of that which is good, to the intent hee might bee well. In the pursuite of good, euill (which is the contrary) must be fled from.*

*into habit,  
sed p. d. it.*

Some affections goe before iudgement, as those that are ingendred of the disposition of the body, as *hunger, thirst, sorrow, in time of sicknesse, ioye proceeding of pure bloud*. And some follow after iudgement, as those that haue their originall from the disposition of the minde, as *faith, hope, charity* and such like.

Q. VVhat agreement is there betweene the qualities and temperature of the body, and the affections of the Soule?

A. There is great agreement: in so much that as the

woH 2.

H 3

bodies

18585



bodies of men are compounded of the qualities of heat, cold, moisture and driness: so are the affections either hot, cold, drie, or moist, or mingled of their diuers qualities, so that euery one is most subiect to those *affections* that come neereſt to the nature, temperature, and complexion of the body.

*As for Example.*

*Joy* is hot and moist; therefore children, young men, and healthfull persons, are inclined most to that affection, which are hot and moist.

*Sorrow* is cold and dry, therefore it is most incident to old folkes and melancholy persons, which are cold and dry.

*As the affections follow the temperature of the body, so haue they great power and sway ouer the body.*

Q. What are wee taught by the agreement betweene the affections of the Soule, and the temperature of the body?

A. We may learne to be moderate in eating, and drinking: for as we are either temperate or intemperate, so the affections of the Soule will be more moderate, or immoderate, and the perturbations which they shall bring with them, will be greater or lesser, more easie or vneasie to be prouoked, or appeased.

*We ought to be carefull to liue soberly, since the temperance or intemperance of the body extendeth to the helpe or maintenance, or to the hurt or trouble of the Soule.*

*The affections breed the health or sickenes of the Soule, according as they are either temperate or intemperate. Vertue is the health of the Soule, Vice the sickenes, sinne the cause of all disorders, diseases, and death.*

Q. How



## The dignitie of Man.

55

Q. How many things are to be required in knowledge?

1. A. Three: The first is *naturall principles*, which are markes and notes of *nature*, as to know fire is hot, water is cold, &c.

2. The second is *actions*, which compare one thing with another, separate, discourse, iudge, approue, or refuse, and besides are sodaine, and passe lightly without stay:

3. The third, *Habites*, which are an often musing, or meditating vppon things, vntill they are imprinted so in the minde, as they can hardly or neuer be forgotten.

Q. How many things are to be considered in the Soule?

A. Fower, viz. ————

*Naturall inclinations*  
} *Actions*  
} *Habits and*  
} *Affections.*

We are naturally inclined to loue our wiues, children, and kinsfolke; which naturall inclination well ordered is the *Fountaine of vertue*, but disordered, *The originall of vice*.

*Loue* towards our selues, and all other creatures ought to bee guided by *Faith*, and inkindled by the holy Ghost, that is to say, it must bee in God, and for God, as the loue of *Abraham* to *Isaac*.

*Vertues* vsed in excesse turne into vices, as *Seueritie* into *Cruelty*, *Loue* into *fond dotage*. As diseases ingender in the body of the humors that are in it, according to their chaunge, mingling, or corruption, so it falleth out in the nature of the Soule, and the affections thereof.

Of

1858



Of the actions of the Soule, foure are at the first perfect and absolute, as *sight*, or *hearing*; others want use, and exercise, to make them perfect, as *Art*, *Science*, *Prudence*, and such like.

*Use breeds custome, and custome growes into a habite, which is a constant desiring of a thing, or eschewing of the same.*

*Q. How farre extends the Habit?*

*A. Not only to those things which wee doe, but to those things which wee suffer, and are displeasing, and contrary to our nature: for Custome by a little and little diminisheth the Sense of greefe, and payne, as appeareth in diseases, which commonly seeme not so greivous, and intolerable vnto vs, after wee haue beene long accustomed vnto them, as in the beginning of them. The like may be said of pouertie and affliction.*

*Q. Why is it more easie to follow vice then vertue?*

*A. The reason is, because the one is more agreeable to our corrupt nature: But how hard soeuer it bee to our flesh to follow vertue, yet Custome will make it easie,*

*Therefore it is good to bee accustomed to good things. There is nothing of greater force either to good or euill then custome, which seemeth to bee another nature. To doe is not sufficient, but to doe well.*

*Vnlesse wee attaine to a Habite in goodnes, two Inconueniences doe follow: our Soule either worketh in vaine, or, like a new Apprentise, vnskilfully.*

*Habite is nothing els but a perfection, or expertnes in any thing confirmed by Time, use, and custome. VWhen the actions of an affection are growne to bee habites, then are they called*



called either vertues, or vices, according as they are either well, or ill done.

Q. Why hath God giuen affections to the Soule?

A. That it might bee wakened and stirred vp, as it were with prickes, thereby to be kept from idlenes, & from being lulled a sleep, and oppressed with the heauines of the body, and so neglect the care of good things, and of that which is very expedient, and profitable for it selfe.

Q. Of what sort are the affections of the Soule?

A. The affections of the soule are two-fold; Some are as Spurres to pricke her forward.

Others as a bridle to holde her backe. The prickes that moue the Soule forward are sometimes too sharp, as in *Couetousnes*, or the *Care* which wee take for things necessary for this life.

Q. Why are the affections of the Soule compared to the waues of the Sea?

A. Some winds are very small, and moue the water but a little.

Others are more vehement and raise vp certaine waues; and some againe are so tempestuous, and make such horrible stormes and gulfes, as *Sea*, *Sand*, and *Fish*, seeme to be turned topsy-turuy. Euen so the affections of the Soule, some are so light as they seeme to be nothing else but small beginnings of mouing.

There are other stronger, which moue it somewhat more.

Some also are so violent, that they trouble it, and driue the soule out from her *Seat of Iudgement*, which are properly called *Perturbations* and *Commotions*: but the other two kindes of motions, are called *Affections*.

18585



*Perturbations* are also called *Passions*, because'whē we see any one violently caried away with any *affection*, either of *anger*, *griefe*, *ioy*, or such like, we say, he is *Passionate*.

Q. What is the originall of violent motions in the Soule?

A. They proceed of *Ignorance* and *Inconsideratenesse*, or through a false perswasion, which maketh vs thinke that the good or euill is greater then indeed it is.

If we see any affection to begin to moue by the meanes of naturall inclination, wee ought presently to stay it, compelling it to obay and giue place to right iudgement.

Q. How many kinds are there of good?

1. A. Two: The one in *Nature*.

2. The other is *Opinion*.

The more the iudgement is infected and plunged in the flesh, the more carnall are the affections, the more violent, and the more in number.

Contrariwise, the more pure the iudgement is, and the higher lifted from the flesh and the earth, the fewer and lighter are the affections that trouble it.

Q. What is the number and variety of *Affections*?

A. The number of the *affections* is infinit, not in respect of their nature, but in regard of vs that cannot comprehend it.

Q. What is the cause of all motions in the Soule?

A. They are in regard of some good we seeke, or of some euill we would auoid: therefore euery motion tendeth to good, or withdraweth it selfe from euill, which is either present, past, or to come,

Q. How many kinds are there of *Punishment*?

1. A. Two: The *Punishment by losse*.

*And*



## 59

2 What is the motion against a present evil?

2. What against an evil to come?

## 2. Boldnesse.

2. How are the *Affections* comprehended?

*Desire, unde grieſe.*

*Answer*

*Pride is a monster compounded of*

12

low



low, but who is the stronger and most mighty: so in the fight of the affections there is no respect had to that which is most iust, but to that onely which is strongest, and most violent, and which hath gotten such power over the Soule, that it hath wholly subdued her vnto it.

*Whatsoever affections are in vs, there is alwaies some ioy, or some grieffe, ioyned with them.*

2. How many are the motions of the heart?

1. A. Two: The first serues for the refreshing, maintenance, and preservation of the same.

2. The second is in the imbracing, or refusing, of such affections as are holesome, or hurtfull, both for the body and Soule.

*Ioy doth open and enlarge the heart.*

*Grieffe causeth it to retire, and close vp it selfe.*

*The face is as a glasse, or Image, wherein ioy and gladnesse is represented.*

## *Of Ioy, and Sorrow.*

2. What is Ioy?

A. It is a motion of the Soule, proceeding from the iudgement of some good, which is already present, or certainly neere at hand.

2. Why doe the effects of Ioy appeare more in the face, then in any other part?

A. The reason is, because Ioy disperfeth much naturall heat with the bloud, beside great abundance of



of spirit throughout the whole body, the greatest portion whereof is carried to the face.

2. What is Sorrow?

A. It is an affection of the Soule, whereby the heart is restrained and pressed, either with some euill present, or that is to come.

As there is Pleasure and Rest in Ioy, so there is in Sorrow, Dolour, and Torment.

Melancholy men are sad although no harme haue befallen, yet can they not yeild a reason for their heavines. Melancholy maketh the Spirit and Minde darkish, whereby it becomes full of stupiditie, and blockishnes, and the heart looseth all his cheerefulness: It cooleth the brayne, and maketh a man heavy and drowsie.

2. What bee the effects of Sorrow?

1. A. It maketh a man weary of all things, to refuse all ioy and consolation, to hate himselfe, and to despayre.

2. It depriuerh the face of colour.

3. It impaireth all health.

4. It maketh the body leane.

2. What bee the companions of Sorrow?

A. They are

Sighes  
Plaintes  
Groanes  
Teares.

Yet by groaning, sighing, and weeping, the heart doth in some sort open it selfe, as if it would come forth to breath, least being wholly shut vp with Sorrow, it should be stifled.

2. What is the vse of Teares?

1. A. They are giuen to testifie, and manifest our griefe

18385



greefe to others, thereby to procure vs pittie and compassion from them.

2. They serue vs further to declare what compassion wee haue of other Mens sorrowes.

*When wee can no otherwise comfort a friend, yet to bee sorry for his heauines is some consolation, which cannot bee shewne unlesse wee haue Loue in our hearts.*

### *Of Hope and Feare.*

*Q. What is Hope?*

*A.* It is an assurance of some good to come, and a preparation to receiue the same: *Hope* is a desire, ioyned with confidence, that the good which we wish for will come to passe: Or thus; It is a certaine expectation of future blessednes, proceeding only from the grace of God.

*Hope (according to the Scriptures) is as sure of that which it expecteth, as if it did already possess it.*

*Q. What is assurance?*

*A.* It is a certaine perswasion, and trust, whereby we are confirmed in danger against euills that threaten vs.

As Sorrow is a greefe for some present euill, which a Man feeleth, shutting vp the heart as vnwilling to receiue it: So *Feare* is a *Sorrow*, which the heart conceiueth of some looked-for euill, closing vp the heart as willing to auoyd it.

So that this is the difference betweene *Sorrow*, and *Feare*.

*Sorrow*



## The dignitie of Man.

63

*Sorrow, is in respect of euill present.*

*Feare, in respect of euill to come.*

Q. Why doe many dye for Feare?

A. Because the aboundance of bloud, that retyres to the heart in time of Feare to comfort it, confounds it, yea and choakes, and stifles it.

*Palenes in the face is a signe of courage, and rednes of Cowardlynes.*

As it is impudency in a childe not to blush: so it is cowardise in a man of warre to looke red in time of daunger: by reason that the more bloud is in the face, the lesse is about the heart to comfort, and strengthen it: so that it waxeth faynt, and weake.

Q. What is boldnes?

A. It is a confidence, which pricketh forward the courage either to repell euills, or to follow after good things, which are excellent, & hard to obtaine.

*When the heart hath once fruition of that good which it desireth, it is still, and quiet, and rests it selfe in the same.*

Q. Why are sundry affections placed by God in the Nature of Man?

A. In regard of sundry good things, which are meete for his will to long after, and desire: As for example; Joy and Hope are giuen to seeke after God his Soueraigne good, in whome alone hee may finde all delight, rest, and pleasure; Sorrow and Feare are as Testimonies of the iudgement of God, and executioners, of his vengeance.

*Feare, to keepe vs in awe of euills to come, and Sorrow, to afflict vs for euills past.*

Q. What is delight and pleasure?

A. It is the rest of the Spirit, with the perfect knowledge of that is sought.

There

18585



There is no delight or pleasure in any thing except there be some agreement betweene the part and power that receaueth pleasure, and that which bringeth the same vnto it.

*The pleasure must not bee too great, or too small, but equally proportioned to the partes that receiue it.*

Therefore as God is incomprehensible and infinite, so is hee receiued with delight of that part of the Soule, which cometh neereſt vnto his Nature, which is most incomprehensible, most ample, and most infinite in respect of their partes; and that is the spirit, and *underſtanding*.

*The Soule receiueth God in ſuch ſort as hee may bee comprehended of her, and ſhee in a ſort made capable of him.*

*The rude and ignorant ſort are more mou'd with corporall and earthly things, then with things ſpirituall and heavenly, becauſe by nature they are more led by the outward, then by the inward Senſes.*

2. VVhat are the delights taken by the outward Senſes?

1. *A.* By *Touching*, which is most earthy, and therefore the pleasures which come thereof are most abiect and vile.

2. *Delight*, taken by the *Sense of Taſting*, is leſſe contemptible, yet brutiſh enough.

3. By *Smelling*, ſomewhat more noble, but more ſharpe in ſome kindes of beaſts then Man.

4. By hearing, of more beauty and excellencie then the reſt, becauſe more ayrie.

5. By *Sight*, most excellent, becauſe the eyes are of the nature of fire, which commeth neereſt to the celeftiall nature.

*The*



## *The dignitie of Man.* 65

*The like order may bee obserued in the internall Senses.*

*The baser and more vile the pleasures are, the sooner doe they loath a man.*

*The more earthy and brutish the pleasure is, the greater labour is to bee had about it.*

*Q. VVhy is a little grieve stronger in vs, then a great deale of pleasure?*

*A. Because of the corruption of our nature, and the declining course of our age and life.*

*The pleasures of the fancy are more stable and firme, then those of the corporall Senses.*

*As for Example.*

*VVe are sooner cloyed with the pleasures of meats, smelles, Musicke, & the beholding of such like things, then by the pleasure of riches, power, and honour, which are the goods of fancy:*

*But the pleasures of Reason, and of the Spirit, continue longest.*

*The pleasures of the Soule neede no intermission of Time, for the Soule is neuer wearied with contemplation.*

*The Spirit is in continuall motion, unlesse the power, from whence the motion proceedeth, be by some impediment let or hindered. As we see in drunkards, or the Apoplexy. It is as possible to take heat from fire, as action from the Soule.*

*Those things which wee receiue of naturall things, are of more force, and purer, and continue longer then artificiall pleasures. For let a man shew vs the goodliest workes that may be, of siluer, gold, pictures, garments or houses, and after we haue beheld them foure or five times, wee beginne to bee full of them and to be weary: but who is euer weary in behol-*

K

ding

18585



ding (I will not say the Heauens, Sunne, Moone, and Starres) but Earth, Sea, Rivers, Mountaines, Vallies, Gardens, Trees, Herbes and Flowers? The cause thereof is the agreement of nature, for we beeing naturall, naturall things are more agreeable vnto vs, then artificiall.

## Of Loue.

Q. VVhat is Loue?

A. It is an affection of the Heart, which lusteth after that which is good indeed, or which seemeth vnto it to be so, desiring to draw that good to it selfe, that it may enioy it.

Q. How is Loue ingendred?

A. VVhen Iudgement hath censured a thing to be good, Will goeth out as it were to meet it, and to conduct it to the heart whereunto it is vnited.

Q. VVhat be the branches of this Loue?

- |                         |   |
|-------------------------|---|
| 1. A. Desire            | } which by reason of the corruptiō of our Nature are cōmonly taken more in the euill then in the good part. |
| 2. Cupidity or Coueting |   |

Q. VVhat is true Loue?

A. It is, to loue a thing because it is good in it selfe, for it selfe, and not in respect of any profit that may come vnto vs thereby. With this Loue we ought to loue God, our neighbours, and friends.

An Image of this Loue is the Loue of parents towards their children. When Loue is reciprocall and mutuall, so that he which is loved doth also loue, then is friendship bred of Loue.

Similitude



## The dignitie of Man.

67

*Similitude* and likenes is the cause of *Loue*.

*We are the Similitude* and Image of God.

*Therefore God loueth vs.*

*Beauty* also procureth *Loue*, which is as a flower of goodnes: for as there is an agreement betweene the body and the soule, so bodily beauty is (as it were) an Image of the beauty of the soule.

Q. How is *Beauty* defined?

A. It is a grace of God, that proceedeth of the apt proportion and agreement of parts.

Q. Wherein doth it consist?

A. In foure things, that is ———

} *Figure*

} *Number*

} *Greatnes*

Q. How many kinds are there of good?

} *Situation.*

1. A. Three: The first is pleasant, which delight our Senses, being properly called the Goods of the body.

2. The second, profitable, as *Riches*, *Honour* and *Promotion*, being called the Goods of Fortune.

3. The third, honest, as *Wisdome*, *Prudence*, and *Vertue*, which are the Goods of the Soule.

To these three kinds of Goods are annexed three kinds of *Loue*; the two first may be well called, the perturbations of the Soule: the last to good and honest things, is the *Loue*, that truly maketh a man famous.

*As all beauty is as a beame of that beauty which is in God, so all loue is likewise a beame of that loue which is in him.*

---

## Of Tribulation.

---

Q. Why doth God send Tribulation is his?

K 2

A. It

18585



1. *A.* First that our glory might bee the greater in the world to come, whereby it is said : *Happie are they, which suffer persecution, for theirs is the kingdome of heauen.*

2. *Secondly*, to draw vs from the loue of the world: For as a Nurse, to weane hir childe from the liking of her milke, doth annoynt her Teat with *Alloes*, or some bitter thing: Euen so our mercifull Father, to retyre vs from the loue of worldly delights (by which infinite men perish daily) sendeth *Tribulation*.

3. *Thirdly*, as a *Medicine*, to cure the diseases, and imperfections of the Soule, as *Pride*, *vaine-glory*, *sloth*, *Choller*, and such like: Example, in *Nabuchadonozor*, *Saul*, *Antiochus*, and *Manasses*. All which came to see their owne faulces by *Tribulation*.

4. *Fourthly*, as a preseruatiue against sinne, to make vs wary and watchfull how wee offend.

5. *Fiftly*, to preuent punishment to come, as by the Prophet *Nabum* doth appeare. *I haue afflicted thee once, and I will not afflict thee againe, There shall not come from mee a double Tribulation.*

6. *Sixthly*, to proue whether wee bee faithfull and constant, or no.

7. *Seauenthly*, to make vs runne vnto God for helpe and refuge, as *Esay* saith. *They sought thee out, oh Lord, in their affliction.*

8. *Eighthly*, to manifest Gods power and loue, in deliuering vs. As hee brought the three children into the burning Furnace, *Daniel* into the Lions denne, *Susanna* to the point of death, *Iob* into extreame poerty, *Ioseph* into prison, *Toby* vnto blindness; thereby  
to



to shew his power and loue in their deliuerance.

9. Ninthly, to the end our ioy may bee the geater after our deliuerance.

10. Tenthly, to create in our hearts a thanksgiving for our deliuerance: Such as was the Song of the children of Israel, after they had past the red Sea, and of *Anna, Debora, and Judith*, moued thereunto by the remembrance of their affliction.

11. Eleuenthly, by suffering persecution wee become at length so hardy, bold, and constant, as nothing can dismay vs.

12. Twelfthly, by *Tribulation* wee are exercised in such vertues, as belong to a Christian Man, as *Patience, Faith, Hope* and *Charitie*.

13. Last of all, by afflictions wee are made like vnto *Christ*.

Q. What inconueniences doe wee runne into, for lack of affliction?

A. The vanities of this world cast the soule into such a delight-some *Phrensie*, and lull it so dangerously asleepe, that many in a frantick-fit of licentiousnes run headlong to perdition: Therefore God holdeth ouer his children the rod of *Tribulation*, both to temper, and stay, the raging moode of the franticke, and to rowse the dead sleepers out of their *Letargie*. And as it can of no reasonable man bee construed, but in good part, to binde and keepe in awe, yea to whippe and beate the mad man when hee falleth into his rage: Likewise to pinch, nippe, and wring, yea, and with red hot yrons to burne, the sick of a *Letargie* when hee entereth into his dead sleepe: So for God to correct our former, and to preuent our future infirmities, by the



scourges, or hot yrons of afflictions, cannot but be thought the part of a mercifull and prouident Father.

*Q.* What comfort is receiued by *Persecution*?

*A.* Many be in a few things vexed, but they shall be well considered for it in many. Many are tryed like gold in the fornace, but at their time regard shall be had vnto them. If God beginne with *afflictio* I haue afflicted thee, he will (doubtles) end with *non affligam te ultra*, I will afflict thee no more. He sent *Jonas* to *Ninive* to threaten them an ouerthrow, but his intent was to bring them to repentance, that he might continue his fauour towards them. He sent to *Ezechias* to tell him of his last day, but his meaning was to make him sorry for his offence, that he might adiourne his life. Hee suffered *Daniel* to be throwne into the Denne of Lions, but it was to aduance him to great credit. Hee that had scene *Ioseph* (vnder seruely) in prison, *Iudith* in her enemies Campe, *Mardocheus* in sacke-cloath with his gibbet before his eyes, and innocent *Susanna* going to be stoned, would haue lamented their case, and feared their further misfortune: but had he knowne that *Iosephs* prison should end in a *Princedom*, *Iudiths* hazard with a most happy victory, *Mardocheus* perill with Royall preferment, and *Susanna's* stoning, with glory & triumph; he would rather haue thought them beholding to God for the ensuing felicity, then greatly haue pittied them for their present distresse. The Fig-tree hath bitter & rugged leaues, beareth no flowers, yet bringeth forth most dainty and sweet fruite. The Deuill, because indeed hee hath no fruite, is faine to feed his followers with leaues that soone wither, and flowers that soone fade, and all that hee giueth is blowne



## The dignitie of Man.

71

blowne away with a blast. But God, because he loueth vs sincerely and not in shew onely, but in verity giueth vs the fruite without flower or leafe, (that is) his gifts, and graces without externall and vaine solaces: yea and sometimes he besetteth his fruits, not onely with rugged, and bitter leaues, but also with sharpe and pricking thornes, that the hardnes to attaine them might make them the more prized, and the remembrance of former aduersity, make the comforts following more delightfome.

Q. Will not God leaue vs when wee are in affliction?

A. No: For although he affoord his finall reward onely to those that haue passed through many tribulations, yet when they are in trouble, or anguish, hee doth not abandon or leaue them desolate, but watereth their miseries with sundry comforts.

*There shall flowe a fountaine out of the house of our Lord (saith Ioel) and water the torrent of thornes. And Dauid to the same effect: According to the number of the Sorrowes of my heart, haue thy solaces reioyced my minde. Stephen when he was stoned, saw heauen open, and Christ standing at the right hand of his Father. When Elizeus was beset with the Assirians, he saw a hill of firy chariots standing in his defence. And when Elias was like to dye for hunger, he was fed and comforted by an Angell.*

And it alwaies falleth out true, That as the passions of Christ abound in vs, so also by Christ aboundeth our consolation.

As the *Musician* neither straineth the string of his Instrument too high, for feare of breaking, nor letteth it too lowe for feare of distuning: so God will  
keepe

18585



keepe a meane, neither suffering vs to bee carelesly secure, nor driuing vs, for want of comfort, to despaire.

*Of Vertue, and Vice.*

Q. What is *Vertue*?

A. It is a proportion and vprightnesse of life, in points agreable to *Reason*: and it is twofold, first, *Contemplatiue* and *Morall*.

Q. VVherein doth *Vertue* consist?

A. In a *Mediocrity*, as *Vice* doth in *Excesse* or *Defect*.

Q. What is the effect of *Vertue*?

A. Being a stable and sure possession, it maketh the possessor happy: because whatsoever happens vnto him *Vertue* turnes it into good, and her reward is eternall life.

Q. VVhat hath power ouer *Vertue*?

A. Nothing: Neither *Fortune*, *Slander*, *Sickenes*, *Old age*, *Aduersity*, nor *Tyranny*.

Q. Who is onely happy?

A. The vertuous man: although he be plunged in all the miseries this world can afford.

Q. VVho is onely vnhappy?

A. The vicious man: although he haue the wealth of *Crasus*, the Empire of *Cyrus*, and the glory of *Alexander*.

Q. VVhat is *Vice*?

A. It is an inequality and iarring of manners, proceeding from mans naturall inclination to pleasures and



## *The dignitie of Man.*

73

and naughty desires, or, it is an infection of the soule, whereby it reuolteth from good *Nature* and the lawe of man.

Q. VVhen begin we to hate *Vice*?

A. VVhen we vnderstand what harme and shame commeth by it.

Q. What are the effects of *Vice*?

A. It is the proper essence of unhappinesse: the perfect worke-maister of wretchednesse.

It causeth *Voluptuousnesse*, *Rancour*, *Reuenge*, *Enmity*, *Murther*, *Feare*, *Fruitlesse repentance*, *Ambition*, *Couetousnesse*, *Lust*, &c.

As vertue is the health and vigour of the soule, so vice is the sicknes and imbecility thereof; and is like the *Dropsie*, making a man desire that most which breedeth his greatest bane: So as, not hee that lyes in yrons, but hee which is compassed about with vice, may bee said to be a captiue.

---

## *Of Reprehension, and Admonition.*

---

Q. What is *Reprehension*?

A. A reproofing of a freind for some vice.

Q. What *Admonition*?

A. A counselling of him for his profit, and credit.

Q. How must wee admonish a freind?

A. Wee must admonish, and speake to him mildly, louingly, and secretly, guiltles our selues of what wee blame another: freely, and without feare, vpon truth, and at a fit time.

L

Wee

18585



*Wee must not stieare up fire with a sword, for honny laid on an Ulcer will smart.*

Q. VVhat must the ground of our Speech and admonition bee?

A. Reason.

Q. VVhat the scope, or end?

A. The loue of our friend, or our Neighbour. Short and pithie speech commends best: *Prolixe*, and impertinent is odious. *Philip of Macedon*, when hee wrote to them of *Lyconia*, that if he entred their Countrie, hee would ouerthrow them topsie turuie, had only this answere backe againe, If.

*Phocion* compar'd vnprofitable talke to *Cypres Trees*, which are great, and tall, but beare no fruite.

*Aristotles* answere to a great Pleader of causes, who at the reherling of euery sentence would say; *Is not this a straunge thing?* Not that (*replied hee*) but this; That any man hauing two legges can abide thy babling.

Q. When are wee appointed to speake?

A. First, when wee want any thing.

2. Secondly, when our speech may profite any body.

3. Thirdly, when wee would mollifie and ease the troubles of our owne affaires, or our friends, with some honest discourse, or pleasant conference.

Q. VVhat be the properties of our speech or admonition?

A. To bee free, breife, pleasant, profitable, voyd of perturbations, and without falshood.

*Hee that speakes much, cannot but offend much. The lesse wee speake, the lesse occasion of Repentance. Wee must then, first learne to be silent, afterwards to speake.*

A. What



Q. What is friendship?

A. A communion of a perpetuall will, framed by the perfit habite of a long-continued loue. or, it is the making of two Soules, one, in will and affection.

Q. VVhat is the end of it?

A. The fellowship of life, hauing relation to Charity.

Q. Cannot friendship be amongst wicked men?

A. No: Because they are at discord among themselves, therefore they cannot haue agreement with others.

Q. May a man haue many friendes?

A. No, because it is impossible for him to fashion himselfe to diuers natures.

Q. VVhat friend must wee chuse?

A. One that is honest, faithfull, prudent, and zealous: wee must make all men our well-willers, but on-ly good men our friendes.

Q. VVhat is the propertie of a friend?

A. To be sparing in speech, and prodigall in deedes.

Q. How must we trie a friend?

A. In an honest, and not in a wicked matter: in that which is iust, and reasonable: for friendship diminisheth grieefe in aduersity, and addeth grace & pleasure to prosperitie.

Q. How many wayes doe wee owe dutie to our friend?

A. Fower waies. —————

{ With our Persons  
{ With our Purjes  
{ With Comfort  
{ With Counsell.

And three things are fit for the ground and affu-  
rance of friendship, (that is.)

1. Vertue, as that which is honest.

L 2

2. Con-

18585



## The dignitie of Man.

2. Conuersation, as that which is pleasant, and agreeable.

3. Profit, as that which is helpfull.

## Of Nouelty and Curiositie.

Q. What is Nouelty?

A. An error of iudgement, to esteeme those things that are strange, and rare, better then those that are familiar and common, although they be worse.

Q. How many sortes are there of Curiosity?

A. Two: Curiosity in knowledge, and Curiosity in manners.

Q. VVhat is Curiosity in knowledge?

A. To desire to know that which wee ought not, which concerneth our selues.

Q. Curiosity in manners, what?

A. To doe, or to desire to doe that which wee ought not, which concerneth others.

Fiue things brought  
out of Asia by the Ro-  
maines.

{ To make glorious Sepulchers.  
{ To weare rings of golde.  
{ To vse spice in meates.  
{ To carrye perfumes, & sweet smells  
{ To allay wine with snowe.

## Of nature and education.

Q. What is nature?

A. It is that spirit or diuine reason. which is the  
efficient



efficient cause of naturall workes, and the preserving cause of those things that haue being.

Or thus : *Nature* is the order and continuance of the workes of God, obeying the Deity, and his word, and commaundements, and borrowing her force and strength from thence, as from her fountaine and originall.

Q. What is the nature of man?

A. The instinct and inclination of euery ones Spirit.

Q. What is *Education*?

A. A reformation of nature by discipline.

Q. How become we perfit?

A. Three waies, by \_\_\_\_\_ } *Nature*  
 } *Precepts*  
 } *Use and exercise*

Q. What was the lawe *Falcidia* amongst the Romans for education of youth?

A. That the child should be first admonished for the first offence, chastised for the second, and for the third hanged, and his father punished, as if hee had beene partaker in the fault, for want of good education and instruction of his sonne. Youth must bee taught as it were in sport, and not by compulsion, because no *Science*, forced vppon a man, will continue stedfast with him.

*It is as is necessarie to consider what teachers children haue, as what Parents.*

Of

18585



---

*Of Temperance, Intemperance, and  
Stupiditie.*

---

*Q* What is *Temperance*?

*A.* A vertue, that containeth the desires and inclinations of the soule within the compasse of *Mediocrity*, and moderateth all actions whatsoever.

Or thus: It is a stedfast & moderate rule of *Reason* ouer concupiscence, and ouer other vehement motions of the soule: as vnbridled desire, and immoderate ioy.

*A temperate man, that is not couragious, easily is a coward, and faint-hearted: and a noble heart, not temperate, becometh rash and presumptuous.*

*Q.* How many parts are there of *Temperance*?

*A:* Fower: viz. *Continencie, Clemencie, Modestie, and Order.*

*Q.* VVhat is *Continencie*?

*A.* That, whereby *Concupiscence* and *Desire* are gouerned by Counsell and *Reason*.

*Q.* VVhat is *Clemencie*?

*A.* That, whereby the minds of men, rashly carried away with the hatred of any one, and with desire to doe him hurt, are kept backe by gentlenes.

*Q.* What is *Modesty*?

*A.* That, whereby honest shame and bashfulnesse purchaseth good and deserued *Renowne*.

*Q.* VVhat is *Order*?

*A.* A disposition of all things in their conuenient place.

*Q.* VVhat



Q. What be the effects of *Temperance*?

1. A. It is the pillar of *Fortitude*?
2. The Helmet against *luxuriousnes*.
3. The Guide of the eyes.
4. It preserueth good-will.
5. It represseth ill thoughts.
6. It tames desires.
7. It hindereth dishonest actions.
8. It mollifies mens hearts, And giueth reason for a rule.

Q. What is *Intemperance*?

A. It is a desire to enioy vnlawfull pleasures: or it is an ouer-flowing of *Voluptuousnes* against *Reason*, and the health of the soule, seeking no other contentation, then in that which bringeth delight and pleasure to the Senses.

Q. What be the effects of *Intemperance*?

A. It inflameh, prouoketh, and troubleth the tranquillity of the soule. It hath for her companions, *Disorder*, *Impudency*, *Vnseemelines*, *Luxuriousnes*, *Slouth*, *Negligence*, and *Dissolutenes*.

Q. What is the difference betweene *Intemperance*, and *Incontinence*?

A. The *Incontinent* man finnes, ouercome with perturbations, not knowing that to bee euill which hee committeth.

The other finnes vppon *Election*, and settled purpose.

The incontinent man repents him presently of his sinne.

The other, hauing got a habit of vice through custome, neuer repenteth.

2. What

18585



*Q.* What is *Stupidity*?

*A.* To haue no feeling of pleasure, nor to be moued with any desires: a thing hardly or neuer seene amongst men.

*It doth not belong to Temperance to be deprived of pleasures, or desires, but to maister them.*

### *Of Sobriety, and Frugality.*

*Q.* What is *Sobriety*?

*A.* It is a moderation in diet.

*Q.* What *Frugality*?

*A.* Thrift, or good husbandry, moderating expenses.

*Q.* Is not lesse content in superfluity then in *Sobriety*?

*A.* Yes: *Superfluity* hath no feeling of hunger, thirst, or any pleasures of the body, for that it preuenteth them through *Intemperance*; but *Sobriety*, forbearing the fruition of pleasures a long time, hath a farre more perfect taste of them.

*Satiety makes pleasant things become vnpleasant.*

*Q.* What moderation is to be vsed in drinking of wine?

1. *A.* The first draught for thirst.

2. The second for nourishment.

3. The third of pleasure.

4. The fourth of madness.



---

Of Superfluitie.

---

Q. What is *Superfluitie*?

A. To desire any thing more then necessary, for the life of Man.

Q. What is the end of it?

A. Pleasure, or the fruition of worldly honour. *Vitellius* the Emperour had serued in at one supper two thousand seuerall kindes of Fishes, and seauenthousand feathered Fowles: *Philoxenus* wished hee had a necke like a Crane: *Agessilaus* King of *Lacedamon* wore but one kinde of garment, winter, and Summer.

---

Of Ambition.

---

Q. What is *Ambition*?

A. An vnreasonable desire to enioy honors, estates and great places: There were in *Rome* within an hundred yeares 73. Emperours, whereof but 3. died in their beds. And it is of two sorts, *Ambition* in Princes; *ambition* in priuate men.

Her fruites are

{ *Auarice*  
{ *Enuie*  
{ *Sedition*  
{ *Selfe-praise*  
{ *Disdaine*  
{ *Crueltie*  
{ *Lacke of faith.*

M

Hugo

18585



*Q.* What is *Stupidity*?

*A.* To haue no feeling of pleasure, nor to be moued with any desires: a thing hardly or neuer seene amongst men.

*It doth not belong to Temperance to be deprived of pleasures, or desires, but to maister them.*

### *Of Sobriety, and Frugality.*

*Q.* What is *Sobriety*?

*A.* It is a moderation in diet.

*Q.* What *Frugality*?

*A.* Thrift, or good husbandry, moderating expenses.

*Q.* Is not lesse content in superfluity then in *Sobriety*?

*A.* Yes: *Superfluity* hath no feeling of hunger, thirst, or any pleasures of the body, for that it preuenteth them through *Intemperance*; but *Sobriety*, forbearing the fruition of pleasures a long time, hath a farre more perfect taste of them.

*Satiety makes pleasant things become vnpleasant.*

*Q.* What moderation is to be vsed in drinking of wine?

1. *A.* The first draft for thirst.

2. The second for nourishment.

3. The third of pleasure.

4. The fourth of madnes.



---

Of Superfluitie.

---

Q. What is *Superfluity*?

A. To desire any thing more then necessary, for the life of Man.

Q. What is the end of it?

A. Pleasure, or the fruition of worldly honour. *Vitellius* the Emperour had serued in at one supper two thousand seuerall kindes of Fishes, and seauenthousand feathered Fowles: *Philoxenus* wished hee had a necke like a Crane: *Agessilaus* King of *Lacedamon* wore but one kinde of garment, winter, and Summer.

---

Of Ambition.

---

Q. What is *Ambition*?

A. An vnreasonable desire to enioy honors, estates and great places: There were in *Rome* within an hundred yeares 73. Emperours, whereof but 3. died in their beds. And it is of two sorts, *Ambition* in Princes; *ambition* in priuate men.

Her fruites are

{ *Auarice*  
{ *Enuie*  
{ *Sedition*  
{ *Selfe-praise*  
{ *Disdaine*  
{ *Crueltie*  
{ *Lacke of faith.*  
Hugo



*Hugo Victorinus* (an ancient latine *Christian Diuine*) *Lib. 2. de Anima* hath written, that *Pride* hath her Coach drawne with fower horses, the foremost of which is *Ambition*. It may well be defined to bee a most vehement, stronge, disordered, and vnreasonable desire of glory, an unsatiable, and an vnbridled greedines to rule.

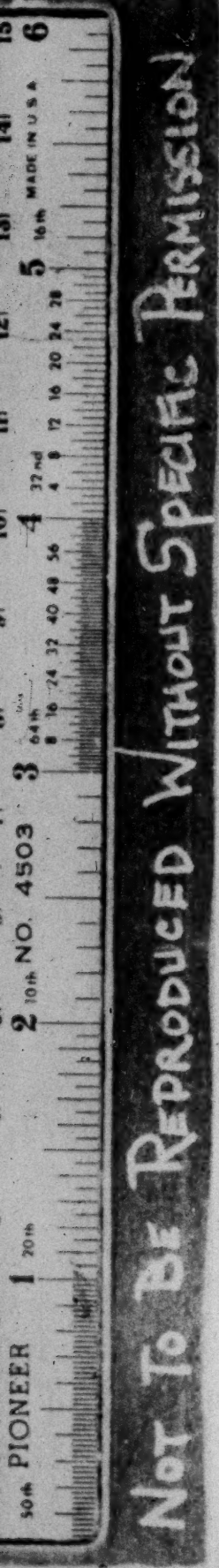
Q. Who is Ambitious?

A. A Modest man (as *Aristotle* saith) desireth honour as he ought, and as becommeth him; but hee that desireth otherwise than hee ought, and by vnlawfull meanes, is ambitious, and carryed away with a perturbation of Intemperance.

Q. What falls and ouerthrowes haue been brought by *Ambition*?

A. Consider and looke into either auncient, or later Chronicles and histories, and see where there euer was any great plagues, any subuersion, and ouerthrowes, of either flourishing Monarchies, commonwealths, or Citties, but they were wrought by ambitious men, refusing dutifull submission to higher power, and desirous to commaund, and to be preferred before others. Who but ambitious men are wont to kindle, and stirre vp the fire of domestical diuision, ciuill warres, and dissensions, making no reckonin of their damnable enterprises, so they might but make a way to effect their owne deuised platformes? what but ambition procured the ruine of *Græcia*, flourishing in Armes and Sciences? what but ambition wrought the decay and confusion of the commonwealths of the *Lacedæmonians* and *Athenians*; the one being maisters of the Sea, and the other of the land.

what





## The dignitie of Man.

83

what but ambition stir'd vp *Cesar* and *Pompey*, *Marius*, and *Silla*, *Octavius*, *Antonius*, and *Lepidus*; by force of Armes to put their country to sword and fire, and so vnnaturally to impaire the large and great scope of the *Romaine* Empire? what but ambition hath drawne some men to such desperate mindes, so farre to abandon both God, and all goodnes, as to giue themselues ouer to *Necromancie*, and to contract, and enter into couenants with the deuill, that they might come to soueraigne power and authority? what but ambition caused *Henry* the first, the Emperour, by force to depriue his father from the Empire, and to keepe him in prison till hee died? what but ambition moued *Maufroy*, the Prince of *Tarentum*, to strangle his owne father *Frederick* the Emperour, and to poyson *Conradus* his owne brother? what but ambition forced *Antonius*, Sonne to the Emperour *Seuerus*, to stabbe his brother *Geta* with a dagger? what caused *Solyman* king of the *Turkes* to strangle his owne Sonne *Sulcan Mustapha*? what moueth many to put innocents to death, that stand in *States expectant* of kingdomes, that themselues may take surer footing (as they thinke) to growe vp, and continue in royall places? what (I say) is and hath beene the cause of these, and many other such sathanicall, and impious actions, but ambition; This vile Monster, & pestiferous humor of Ambition?

---

## Of Voluptuousnes, and Lechery.

Q. VVhat is *Voluptuousnes*?

M 2

A. That



*A.* That delight wick tickleth our Senses, quickly slideth away, and for the most part leaueth behind it occasions of *Repentance*.

*Q.* What be the fruits of it?

1. *A.* It bringeth griefes.
2. It mortifieth the Spirits.
3. It weakeneth the body.
4. It breedeth diseases.

*Q.* What is *Lechery*?

*A.* A furious passion, or a burning fire, that consumeth man.

*Q.* What are the effects of it?

*A.* It shortneth the life, decayeth vnderstanding, darkeneth the memory, taketh away the heart, spoileth beauty, defileth the body, causeth an ill colour, weakeneth the ioynts, ingendreth *Sciaticaes*, gowtes, colicke-passions, grieve of stomacke, gidines of the head, dimnes of sight, the leprosy, and the poxe.

*Q.* What is *Adultery*?

*A.* When the sacred knot of mariage is violated.

*Q.* What be the effects of *Adultery*?

1. *A.* It breedeth violence, wrong, murther, poisoning, &c.
2. It breaketh the peace of a house.
3. It causeth the losse of ones soule.

*Q.* What examples of punishment for whoredome, and *Adultery*?

1. *A.* Among the *Locrians*, to haue their eyes pull'd out.
2. Amongst the *Romans*, death *ipso facto*: A father might kill his daughter, or a sonne his mother.
3. Amongst the *Egyptians*, to cut off the womans nose, and the mans priuy parts.



---

Of Honour, Dishonour, and Pride.

---

Q. What be the signes of an honorable minde?

A. Not to aspire to *Honour*, *Riches*, or *Dignitie*, but to *Vertue*.

Q. How must we ascend to true *Honour*?

A. The *Romans* built two Temples, the one to *Honour*, the other to *Vertue*: but in such sort, as no man could enter into the Temple of *Honour*, before he had passed through the Temple of *Vertue*. Whereby it appears that *Vertue* is the way to *Honour*.

Q. VVherein doe worldlings place *Honour*?

1. A. In doing some thing to be liked of great men.
2. In making good penny-worthes of their curtesies.
3. In racking the conscience to execute their commandements.
4. In growing great in the opinion of the multitude.

\* But it is better for a man to abide vnknowne in his simpliciety, then with the hurt and detriment of his soule, to intrude him selfe among the mighty.

*prudent man rather feareth the iudgement and opinion of a few wise men, then of an ignorant multitude.*

Q. How hath *Pride* beene plagued?

A. *Herod*, for his *Pride* was eaten to death with lice. *Dioclesian* died mad.

Q. How many kinds be there of *Shame* and *Dishonour*?

A. Two: The one good, The other bad.

Q. VVhat is good shame?

M 3

A. To



*A.* To be ashamed of euill.

*Q.* VVhat dishonour, or bad shame?

*A.* To be ashamed to displease the multitude, or mighty, against right and equity.

*Q.* What be the effects of good shame?

1. *A.* It is the mother of good Counsell.

2. The gardian of duty.

3. The mistress of *Innocency*.

4. The sister to *Continency*, and

5. The companion to *Chastity*.

6. It procureth *Loue*.

7. It lesseneth a fault.

8. It mollifieth the heart of a Iudge.

*Q.* VVhat are the rules of good shame?

1. *A.* If at a feast thou bee inuited to drinke more then reason or thirst requireth, be not ashamed to refuse it.

2. If a babler, or ignorant fellow, seeke to stay thee by discoursing of vaine and tedious matters, be not ashamed to shake him off.

3. If thy friend, or any man, in cunning or purpose offend, be not ashamed to reprove him.

4. If any man make a request vnto thee for that which thou canst not performe, bee not ashamed to denie him.

5. If any man aske thee a question, wherein thou art ignorant, shame not to confesse thy ignorance, that thou maist be instructed.

6. If any man with-hold thy due, shame not to challenge it.

*Q.* What be the effects of *Dishonour* or bad shame?

*A.* Cowardlinesse, *Impudency*, *Liberty to sinne*, base flatterie,



## The dignitie of Man. 87

*terie, Oppression, Neglect of ones benefit, Neglect of safetie, Betraying of ones life, Hate of the world, and prostitution of the Senses.*

---

### Of Fortitude, Feare Cowardlines, and Rashnes.

---

Q. What is *Fortitude*?

A. It is the cause, that neither for feare nor danger wee turne aside from the way of *Iustice*, and *Vertue*: or thus; It is the excellencie, greatnes, and dignitie of the heart, which after aduised counsell maketh a man vnder-take vertuous matters, without apprehension of perill, and constantly to endure all manner of tra-uailes, and distresses, to the end which it aimeth at.

Q. What bee the properties of a valiant Man?

1. A. To be free from all feare of death.
2. To bee constant in aduersitie.
3. To be void of dread in dangers.
4. Rather to die honestly, then saue his life dishonorably.

Q. How many partes are there of *Fortitude*?

A. Fower, viz. —————

{ *Magnificence*  
{ *Confidence*  
{ *Patience*  
{ *Perseuerance.*

Q. Wherein consisteth *Magnificence*.

A. In doing great and excellent things.

Q. Wherein *Confidence*?

A. In



*A.* In conceiuing good hope of the euent of things.

*Q.* Wherein *Patience*?

*A.* In voluntary and continuall suffering for the loue of vertue and honestie.

*Q.* VVherein *Perseuerance*?

*A.* In a firme and stedfast abiding in his purposes, and resolutions, yndertaken with good consideration, following reason.

*Q.* What be the extremes of *Fortitude*?

*A.* *Cowardlines*, and *Rashnes*; for *Fortitude* is a vertue that fighteth for equitie, and *Iustice*: Therefore neither they that suffer for vniust matters, nor they that fight for their priuate commodities, are to bee accounted valiant.

*Q.* How many markes are there to know a coward?

1. *A.* To fight for feare of *Reprehension*.
2. By *Constraint*.
3. Prouok't by other Mens speeches.
4. Of choller, or
5. Through ignorance of danger.

*Q.* VVhat is the difference betweene *Hardinesse*, and *Fortitude*?

1. *A.* The one commeth by *Art*, *Anger*, or *Pollicie*.
- 2 The other is bred in the soule by nature, and good education.

*Q.* VVhat is the end of *Fortitude*?

*A.* To referre our life and death to the only exercise of dutie and honestie.

*A Temperate man, not indued with Fortitude, may easily fall into Cowardice, and basenes of minde; and a valiant man, without the direction of Wisdome, and Temperance, is soone carried away with temeritie and boldnes.*

*Q.* How



Q. How many kindes are there of *Feare*?

A. Two: the one good, the other bad.

Q. What is good feare?

A. To stand more in awe of blame, reproch and dishonour, then of death, or any greefe.

Q. How many sorts are there of bad feare?

1. A. Two: The one is called *Cowardlines*, making the *Soule* idle, dead, and voyd of euery good effect, which testifieth a vile, contemptible, and abiect nature.

2. The other is that, which worketh in the wicked a horror of paine and punishment, whereby they are bridled, and restrayned from their villanies; and this argues a wicked, and corrupt disposition.

Q. What be the effects of bad feare?

A. Madnes, and Despaire.

Q. What the ground of bad feare?

A. A false opinion of euill.

Q. What bee the fruits of *Cowardlines*?

A. Crueltie, Treason, Breach of promise, Impatience, Idlenes, Sloth, Couetousnes, Enuie, Backbiting, iniustice, &c.

Q. What is *Rashnes*?

A. For a vaine and friuolous matter to cast ones selfe into vndoubted daunger, and to vndertake all things vnaduisedly.

A *Philosopher* compar'd an Army to mans body; the Scoutes to hands, the horse-men to the seete, the bat-taile of foot-men to the stomacke and brest, and the Captaine to the head.



---

*Of Magnanimitie, Generositie,  
and Hope.*

---

Q. What is the difference betweene *Magnanimitie* and *Fortitude*?

A. *Fortitude* is a mediocrity in fearing and enterprizing.

*Magnanimity* consisteth in the bringing to passe of great and excellent matters.

Q. VVhat is *Magnanimitie*?

A. *Generosity*, or *Noblenesse of heart*: and it consisteth in three things.

1. First, in desperate matters, when a man is past all hope of life, to finde a conuenient remedy, or wise consolation, not suffering himselfe to be vexed therewithall.

2. Secondly, in duty towards an anemy, not suffering or allowing any treason, vnder what pretence or aduantage soeuer.

3. Thirdly, it contemneth (as things vnworthy the care of his soule) the goods of the body and of *Fortune*, which others admire, and labour to obtaine.

Q. VVhat be the effects of *Magnanimitie*?

1. A. Not to feare *Death*, but with constancie and cheerefulnesse of Spirit to meditate the ioyes of heauen.

2. To be so farre from doing euill, that we study to doe good, euen vnto our enemies.

3. To



## *The dignitie of Man.*

91

3. To contemne terrestriall, and to contemplate celestiall things.

Q. VVho hopeth well?

A. He that groundeth his expectation vppon the grace of God.

Q. VVho hopeth in vaine?

A. He that maketh not God his Anchor.

Q. How many kinds are there of hope?

1. A. Two: The one certaine and infallible, grounded vppon the promises of God.

2. The other doubtfull, respecting earthly matters.

Q. VVhat be the fruits of *Hope*.

1. A. It stealeth away our labours.

2. It causeth feare of perill to cease.

3. It giues comfort in aduersity.

4. Being in ill case it promiseth vs better.

5. It abideth with them that haue no other goods.

6. It preserveth mans life.

---

## *Of Patience, and Wrath.*

---

Q. What is *Patience*?

A. A habit, that consisteth in sustayning stoutly all labours and griefes for the loue of honesty. Or thus, it is a moderation and tolerance of our euills, which, albeit we sigh vnder the heavy burthen of them, cloath vs in the meane time with a spirituall ioy: Or otherwise; it is a voluntary and long suffering of labours, calamities, trauels, and difficult matters, for the loue of honesty and vertue.



\* For it skilleth not what we indure, but how we indure.

Q. What is *Impatience* or *Choller*?

A. It is a weakenesse of a base, vile, and contemptible nature, wherein *Choller*, and in the end *Wrath*, are easily engendred.

Q. What is *Anger*?

A. It is a short fury, or an inflammation of the bloud, and an alteration of the heart.

Q. Who are most giuen to *Choller*?

A. Effeminate persons, Sicke folkes, Old folkes, Vicious, Gluttons, Iealous, Vaine-glorious, and Ambitious men.

Q. What be the remedies of *Choller*?

A. To lay the Offence vppon *Necessity*, *Negligence*, *Chance*, *untowardnesse*, *lacke of Discretion*, *Ignorance*, *Want of Experience*, &c.

Q. VVhereof is *Choller* bred?

A. Of a custome to bee angry for small matters, which after becomes a fire of sodaine wrath, a reuenging bitternesse, an vntractable sharpenesse, making a man froward and furious, disliking euery thing.

Q. VVhat be the effects of *Choller*?

1. A. Tyrannie.

2. Hatred.

3. Blasphemy.

4. Repentance.

5. Sodain Death.

---

## *Of Meekenes, and Charity.*

---

Q. What is *Meekenesse*?

A. A



## *The dignitie of Man.*

93

*A.* A vertue that belongeth to the couragious part of the soule, whereby we are hardly moued to anger.

*Q.* What be the effects of *Meekenesse*?

1. *A.* Not hastily to be carried to *Wrath*, nor easily stirred to anger.

2. To be of a quiet and settled minde.

3. It appeaseth the motions of the soule.

4. It brings in *Beneficence*, *Iustice*, and *Fidelity*.

5. It decketh with *Curtisie*, *Gratioufnesse*, and *Charity*.

*Q.* VVhat is *Charity*?

*A.* It is the indissoluble band of God with vs, whereby we are inflamed with the loue of him, and thereby also induced to loue our neighbours for the loue of him.

---

## *Of Good, and Ill happe.*

---

*Q.* What is good *Happe*?

*A.* When things fall out as we desire.

*Q.* VVhat ill *Happe*?

*A.* When things fall out frowardly, and otherwise then we expect.

*Q.* VVho onely is happy?

*A.* He that hath a cleere soule, and a conscience defil'd with nothing: hee that knoweth how to moderate feare, anger, excoessive ioy, and vnbridled desire.

*Q.* Who is vnhappy?

*A.* The wicked man, although hee abound in riches, pleasure, delight, honour, and glory.

*Q.* Wherein doth happinesse consist?

N 3

*A.* In



## The dignitie of Man.

*A.* In the possession of some firme, stedfast, and permanent good, as the goods of the soule.

*The sicke are in better estate then the healthfull, because the sicke looke for health, but such as are in health must looke to be sicke: and so of pouerty, and wealth.*

*Nothing is euill that is necessary.*

*Nothing is good that may be made euill.*

## Of Pouerty, and Prosperity.

*Q.* Doth *Pouerty* alter the disposition of a wise man?

*A.* No: but a gold wrought into diuers fashions, and transform'd into sundry kinds of ornaments, remaines still the same in substance: so a wise man continueth alwaies the same, in things that are contrary and diuers, without alteration, or change of his constancy and vertue.

*The best and drierst Honny is gathered of Tyme, although it be a bitter herbe: and a wise man out of most trou'lesome accidents knoweth how to reape benefit and commodity.*

*Q.* What is the difference betweene *Prosperity* and *Aduersity*?

*A.* The one is proud and contemptuous, followed of *Enuy*: a man may not freely admonish it, nor will it giue eare to good counsell.

The other is plaine and simple, followed of *Compassion*, and ready to receiue counsell, awaketh a Christian, and stirreth him vp to humble himselfe before the maiesty of God, to call vppon him, and to trust wholly to his grace and vertue.

*For*



## The dignitie of Man.

95

*For wee ought neither to lift vp our selues aboue measure, for any temporall felicitie, nor bee too much discouraged because wee are visited with aduersitie.*

*Socrates* in all his life-time was neuer seene to alter his countenance for any thing that happened to him in this life. Clowdes flye over the *Sun*, The *Sea* ebbes, and flowes, The earth hath his spring and fall, light ensues darknes, darknesse light, nothing vnder heauen continues at one staie, saue the resolution of a vertuous minde.

*Q.* Is not prosperitie more hurtfull then aduersitie?

*A.* Yes: for few are found that haue not forgot themselues in Prosperitie, but many haue behau'd themselues wisely, and taken occasion to bee better by their aduersitie.

*Q.* Are not the wicked to bee aduanced?

*A.* No: for as a worme that is bred at the foot of a Tree, groweth with it, & in the end destroyeth it: So a wicked man, aduanced to prosperitie by the fauour of one greater then himselfe, becōmeth afterwards vnthankfull and trecherous vnto him.

---

## Of Riches.

---

*Q.* Are Riches good?

*A.* No: because they stirre vs vp to superfluitie, and pull vs back from *Temperance*.

*Q.* What be the fruites of Riches?

1. *A.* Pride



1. *A.* Pride in possessing them.
2. *Excessive desire* in gathering them.
3. *Couetousnes* in keeping them.
4. *Greefe* in loosing them.

*Q.* What euils are in Riches?

*A.* Sloth, Arrogance, Care, Ignorance, Couetousnes, Flatterye, Contempt of the Soule, Slaughter, Gluttonie, Diseases, Sedition, lacke of dutie in the childe to the father, lacke of loue in the father to the child, & suspition between friends. For riches are the good giftes of God, but the euils wrought by them, proceede from the corrupt nature of man: as it is not apparell that giueth heat to a man, but onely stayeth in naturall heat, which proceedeth from the man himselfe, by hindring it from dispersing in the ayre. So no man liueth more happily or contentedly, because he is compassed about with much wealth, if ioy and rest proceed not from within his soule.

*Q.* What riches are we to treasure vp?

*A.* The riches of *Wisdom*, *Piety*, and *Iustice*: for the condition of poore and rich are alike; they haue both one beginning and one end; and whilst they liue, the rich man doth but feed and cloath himselfe, and so doth the poore man but the difference is; the rich man feeds and cloaths himselfe with greater delicacy then the poore man, and hath more for extraordinary expences.

*As the Sunne is better seene in cleere water, then in a dirty puddle: So the brightnesse of God shineth more in minds not subjected to worldly goods, then in them that are troubled with the earthly affections which riches bring with them.*

*Q.* What fruits hath true Pouertie?

1. *A.*



1. *A.* It is the *Schoole of Vertue.*
2. *The mistresse of Knowledge: and*
3. *The Bridle to Lust.*

2. What *Pouerty* is odious?

*A.* That which proceedeth of *Slouth, Idlenesse, Ignorance, foolish expences, ryot, and superfluity.*

The life of a poore man is like a nauigation made by the *Sea-coast*, where in any storme he may easily cast anchor, come a shore and saue himselfe: but the life of a rich man, to that which is in the maine Sea, where there is no shelter, but to trust to the mercie of the winde and waues.

As it is better to lye downe in a little bed with health, then in a great and large bed being sicke: so it is a great deale better to liue in rest with a litle wealth, then in trauell and care with abundance.

*For he that is not couetous after worldly matters, in some sort resembleth God.*

## *Of Idlenes, and Gaming.*

2. What euils come of *Idlenes*?

- 1 *A.* It opens a gate to all *Iniustice.*
- 2 It kindles the fire of *Sedition.*
- 3 It setteth a-floate all *Impiety.*
- 4 It causeth many pernicious inuentions for the auoiding of pouerty.
- 5 It corrupts the goodnesse of nature.
- 6 It looseth that, which hath beene well gotten.
- 7 It is the plague of the soule: and



8 It impaires the health of the body.

*As water standing still soone putrifieth, so doth the Idle person.*

Q. VVhat is the daughter of Idlenes.

A. Gaming, and it is grounded vppon Lucre, and Couetousnes.

Q. VVhat be the effects of Gaming?

A. Quarrels, Cursing, Murthers, Blasphemies, Cogging, Swearing, losse of Time, and ouerthrow of Houses and Families

### *Of an Enemy, of Iniury, and of Reuenge.*

Q. Is not an Enemy necessary?

A. Yes: for if any imperfection reigne in vs, who will more freely giue vs to vnderstand thereof? whereby these benefits follow: wee are made more fearefull, and restrained from offending, more diligent to order our behauiour, to direct our doings, and correct our imperfections.

Q. VVhat is the best reuenge vppon our Enemies?

A. To surpasse them in all diligence, bounty, magnanimity, good turnes, and other vertuous actions.

*These be three good rules 1. Not to hurt him of whome thou art misused. 2. To pardon him whome thou mightest hurt. 3. And to let him goe in peace that is overcome.*

Q. How many wayes is Iniury receiued?

A. Three



99

### A. Threeways. —

As *Physicians* know how to drawe medicines apt for the preleruation of life, out of Serpents, weedes, and other venemous things : So wee ought to drawe from our *Enemies* not their liues , which ought to be in the power and iustice of God, but profit and commodity by their backe-bitings , reproches and iniuries.

*Of Justice.*

**O 2**

## 2 Into



2 Into *Commutative*, which keepeth fidelity in contracts and promises.

Q. What belongs to *Iustice*?

A. To preserve humane society, to defend, sustaine, and deliuer the *Innocent*.

Q. What to *Iudgment*?

A. To resist the boldnesse of the wicked, to re-  
presse their violence, and to punish their offences.

For two things preserve a Com-  
mon-wealth. Reward of the good, and  
Punishment of the euill.

Q. What doe they then that sell benefices?

1 A. They sell *Iustice*.

2 Sell the Common-wealth.

3 Sell the blood of subiects.

4 Sell the Lawes.

5 They take away reward of *Honour*, of *Vertue*, of  
*Knowledge*, of *Godlines*, of *Religion*, &c.

6 They open a gate to *Theeves*, to *Bribes*, to *Conetous-  
nesse*, to *Ignorance*, and to all kind of vice and *Impiety*.

Q. What is the ground of *Iustice*?

A. The honour and seruice which wee owe vnto  
God.

He that is perfectly iust, hath all the other vertues.

1 First, he hath *Prudence*, in that hee discerneth betweene  
good and euill.

2 Secondly, he hath *Temperance*, in that hee knowes how to  
moderate his affections.

3 Thirdly, he hath *Fortitude*, in that he feareth not to helpe  
the wronged, though with hazard of his owne life.

Q. What is the perfect vse of *Iustice*?

A To make no difference of men, either in regard of  
their wealth, kindred, friendship, pouerty, or dignity.

Q. What



## The dignitie of Man.

101

Q. VVhat names are attributed to *Iustice*?

1 A. In Citties and Townes, it is called *Equity* and *Peace*.

2 In particular houses, betweene man and wife, *Vnity*, and *Concord*.

3 In respect of seruants towards their maisters, *Goodwill*.

4 In respect of maisters towards their seruants, *Humani-ty* and *Gentleuesse*.

5 In mens bodies, *Health*, and *perfection of the mem-bers*.

---

## Of *Iniustice*, and *Seuerity*.

---

Q. VVhat is *Iniustice*?

A. Not to giue euery man that belongeth vnto him.

Q. How many kinds are there of *Iniustice*?

A. Two: The one in respect of God, which is called *Impiety*.

The other in regard of Men, which is a deniall of right and Lawe.

The defect and contrary vice to *Iustice*, is, *Iniustice*: the ex-cesse, and counterfeit follower is *Seuerity*.

Q. How many waies are we vniust?

A: So many wayes as wee deny vnto our neigh-bours those duties which we owe vnto them: as al-so when wee seeke to enrich our selues by their hinde-rance.

Q. VVhat be the effects of *Iniustice*?

03

1 A. It



## *The dignitie of Man.*

1 *A.* It causeth a wicked man to be at variance with himselfe.

2 It plungeth him in the gulf of all vices.

3 It is the ground of all disorder and confusion.

4 It giveth authority to murders, robberies, and other violent dealings.

5 It oppresseth widdowes and orphans, whereby it hasteneth vengeance from above.

*Q.* What followes *Injustice*?

*A.* *Shame, Danger, Distrust, and Terrour of the iust Iudgement of God.*

As there is but one onely way to hit the white, and many to misse it: so fareth it with our actions, which cannot be good but after one sort, but euill many wayes.

Although a corrupt and naughty man, during the sway of his vitious passion, perswadeth himselfe, that by committing a wicked and execrable deed he shall inioy some great and assured contentation: yet the heat, fury, and thirst of his passion being ouer-past, nothing remaineth but vile and perrillous perturbations of *Injustice*: nothing that is either profitable, necessary, or delectable.

*The punishment of sinne is equall with it, both for Age, and Time.*

## *Of Fidelity, Forswearing, and Treason,*

*Q.* What is *Fidelity*?

*A.* *A*



*A. A Constancy in word and deed.*

*A good man ought to promise nothing vppon necessity, no, not for death it selfe, if it be contrary to duty.*

*Q. What inconueniences follow the breach of promise in a Prince?*

*A. Two: The first, is that equiry is thereby violated. The second, that an euill example is giuen by the same.*

*Q. What is Periury?*

*A. It is a calling of God to witnesse, that a thing is true, when it is false: or a protesting to doe something that we meane not to doe.*

*Q. What is Treason?*

*A. It is a falshood of heart, couered with a faire face, and a smooth tongue.*

*If a man be slouthfull, he may become diligent, if talkatiue he may hold his peace, If a glutton, he may temperate himselfe, if an adulterer, refraine, if furious, dissemble, if ambitious, stay himselfe, if a sinner, he may amend: but he that is once a Traitor, there is no water to make him cleane.*

*VVhosoever layeth his faith to pawne, bindeth his safety, his honour, and his soule to him, to whom he giueth it.*

---

*Of Ingratitude.*

---

*Q. What is Ingratitude?*

*A. To suffer the remembrance of greatest benefits to slide away sodainly.*

*Q. VVhat*



*Q.* What be the effects of *Ingratitude*?

- 1 *A.* It soweth dissention betweene kindreds.
- 2 It is full of *Ignorance*, *Vnquietnes* and *uncertaine desires*.
- 3 It causeth vs neuer to be contented with our own estates, but to complaine and murmur in stead of giuing praise.
- 4 Vppon the least touch of affliction, for a million of graces receiued before it causeth vs to crie out, that we neuer had any thing but mishappe.

*Q.* What is the meanes to shunne *Ingratitude*?

*A.* If wee esteeme the benefit receiued of another, greater then it is, and, contrariwise, repute that lesse then it is which we giue.

*That is true Vertue, which setteth it selfe a worke in respect of it selfe. for Vertue is alwaies a sufficient recompense vnto it selfe.*

*Q.* How doth a gratefull minde appeare?

*A.* In two. In thanksgiuing towards God, and things, In good deeds towards his creatures.

*Reward nourisheth Vertue, Ingratitude ouerthrowes it, and Impudency is Ingratitudes companion.*

*Q.* What is *Impudency*?

*A.* A contempt of glory, wrought in man through a desire of vile and filthy Lucre.

*Q.* What is the difference betweene Duty and Lucre?

*A.* Duty causeth men liberally to imploy their goods, trauell, industry, and whatsoever else is in their power, that they may profit euery one; and that without hope of recompence.

*Lucre makes men voide of feare to break a sunder, and to dissolue, whatsoever was ordained and ioyned together*



together by the Lawe of God and man, so that they may thereby purchase gaine.

*Of Liberality.*

*Q. What is Liberality?*

*A. To giue of that which God hath sent vs to the succouring of others.*

*For riches are well used, if they bee ioyned with the knowledge of true honesty.*

*Q. May a poore man be Liberall?*

*A. I: for Liberality consisteth not in wasting much wealth, but in succouring the afflicted willingly, and helping euery one according to ability.*

*Q. What obseruations are there in being Liberall?*

*A. Fower, viz. ————*

{	<i>Where</i>
{	<i>When</i>
{	<i>To what end, and</i>
{	<i>As much as is requisite.</i>

Therefore the widdowes mite was esteemed of God for a greater guilt, then were all the presents of the rich. They gaue of their aboundance, she of little that she had.

*Q. How doe Princes passe the bounds of Liberality?*

1 *A. By bestowing estates, offices, or mony vppon vnworthy persons.*

2 *By giuing to Dancers, Flatterers, and ministers of their pleasures, in time of warre, or calamity of their people.*

3 *By consuming much vppon Feastes, Playes, Turneyes*



105 *The dignitie of Man.*

neyes, and Maskes, for so they spend when and where they should not.

*The true use of riches is to imploy all wee haue, ouer and aboue our necessities, in the seruice of the Common-wealth.*

*Q.* What be the effects of *Liberality*.

*A.* It preserueth friends.

It mollifieth enemies.

*Q.* Is not *Liberality* most necessary for Princes, and great men?

*A.* Yes; because therein consisteth the chiefe strength and stay of their greatnesse.

*Hermes Trismegistus*, whome some for his diuine precepts haue thought to be the sonne of *Mercury*, made such account of this vertue of *Liberality*, that he doubted not to call it the diuine influence, that the Gods had infused it into the mindes of men; this resembling their Deities, that they grudged not to impart what fortune franckly had bestowed vpon them.

For the Philosopher that coueteth in his *Ethickes* to pen downe a plat-forme for the perfecting of humane life, amongst other vertues placeth this as fore-runner of them all: inferring his argument for prooffe *accontrarijs*. If (saith he) *Couetousnesse* bee the root of all ill, from whence proceeds, as from a fountaine of mishap, the ruine of Common-wealths, the subuersion of Estates, and the wracke of *Oeconomical* societies: If from thence doth issue *Iniustice*, *Bribery*, the staine of *Conscience*, *Slaughters*, *Treasons*, breach of *amity*, *Confusion of mind*, and a million of other mischieuous enormities; How pretious a Iewell, how diuine a motion, how sweet a vertue is *Liberality*, that preserueth all these in a true and peaceable concord?

of



---

Of Couetousnes, and Prodigalitie.

---

Q. VVhat is *Couetousnes*?

A. It is a vice of the Soule, whereby a man desireth to haue from all partes without reason, and vniustly withholdeth that which belongeth to another.

Q. How is *Couetousnes* compar'd?

1. A. First, to the Dropfie: the more it hath the more it desireth.

2. Secondly, to *Tantalus* in hell, that betweene water and meat dyeth for hunger.

3. Thirdly, to Mules, that carry great burthens of gold and siluer on their backes, and yet eat but haye.

4. Fourthly, to hogs that are good for nothing till their death.

5. Fiftly, to conduite-pipes that conuey water into a Cesterne, leauing themselues emptie.

As in quick-siluer all things swimme, except golde, for this onely it draweth to it: So nothing sinketh into the minde of a Couerous man, but gaine: *Charitie*, *Pietie*, and *honestie*, swimme on the toppe, they descend not into the heart. But wee ought to prouide such wealth, which (the ship being broken) may swimme out together with their maister.

The fish *Polipus*, being otherwise a blockish creature, useth incredible skill in catching the Oyster: So some men are very wise only in gayning, in other things they are meere beastes. But such are to bee excluded from euery office of the Common wealth.



*Q.* How many properties are there of *Couetousnes*.

*A.* Two: The first to make a man poore all his lifetime, that hee may finde himselfe rich only at his death.

The Second, to resist, and refuse to be satisfied, whereas all other desires seeke to content them that serue them.

*Q.* What effects bee of *Couetousnes*?

1. *A.* It neither regardeth *Equitie*, nor *Iustice*.
2. It contemnes all lawes, both *Diuine* and *Humaine*.
3. It enioyes neither rest, nor libertie.
4. It regards neither friendship, nor *Charitie*.
5. It condemnes the *Innocent*.
6. It iustifies the guiltie.
7. It findes alwaies some meanes to excuse *Corruption*, and *Briberie*.
8. It breedes quarrells, strife, hatred, suites, enuie, thefts, pollings, sackings, wars, murthers, poysoning, &c. And followed with *Prodigalitie*, it is most pernicious.

### *Of Enuie, Hatred, and Backbiting.*

*Q.* What is *Enuie*?

*A.* A greefe, arising from anothers *Prosperitie*.

*Q.* What is *Malignitie*?

*A.* A delight taken in another mans *harine*.

*Q.* What *Hatred*?

*A.* An Imagination which wee haue, that hee whome wee hate, behaued himselfe wickedly, either generally



generally towards all, or particularly towards vs.

Q. What is *Backbiting*?

A. An illing of a man behinde his backe.

Q. What is most enuied?

1. A. Power.

2. Honour.

3. Strength.

4. Riches.

5. Vertue.

Q. How may wee bee reuenged vppon *Enuious* persons,

A. By studying so much the more earnestly to doe well; as wee see them labour to enuie, and condemne our doings.

*The best punishment for Enuie, is their owne vexation of Spirit that followes them.*

Q. From whenec did *Enuie* first spring?

A. The roote thereof is fetcht out of the deuills owne garden: for from him came and sprung the originall and beginning thereof, who so enuied the welfare, and prosperous estate of man, that hee sought not only to separate him from that pleasant aboade in *Eden*, the pleasantest place on the earth, but also to alienate him from Gods fauour, and by that meanes to expel him from all happines, and to plunge both him, and all his off-spring into eternall miserie.

Q. What are the fruites of *Enuie*?

A. Through *Enuie* it is, that one man greeueth at another mans well-doing and prosperitie: who soeuer is once attached with *Enuie*, hee straight-way murmureth, and grudgeth, hee fretteth, and fumeth that any man should be aduanced to any dignitie, office, or

authori-



## The dignitie of Man.

authoritie besides himselfe, and deuifeth wayes to disgrace, and remoue him that is so preferred.

The Enuious man languisheth, and pineth, to see his neighbour promoted and prosper, according to that of *Horace*.

*Inuidus alterius rebus macrescit opimis.*

*The man whome enuie doth possesse, doth pine and fall away,  
At others wealth, and good successe, increasing euery day.*

**Q.** How is Enuie compar'd?

**A.** Enuie is such a waster, and consumer, that for the correspondenciethereof with these things, auncient writers haue compared, and likened it to the *Worme that consumeth old soft timber.*

*Moathes, that eat, and waste wollen cloath.*

*Rust that corrupteth, and cankereth Iron: and*

*Vipers young ones, that eat out their dammes bellies, before they be brought forth into the light.*

**Q.** What is Enuie further compared vnto?

**A.** To *Cantharides*: for that as they alight alwaies vppon the fairest wheat, and most blowne Roses: So Enuie commonly setteth it selfe against the honestest men, and such as haue most glory and vertue.

## Of Mariage.

**Q.** What is Mariage?

**A.** It is the communion of life betweene the Man and the wife, extending it selfe to all the partes that belong to the house.

**Q.** What



## The dignitie of *Man*.

III

Q. What is the end of *Mariage*?

- 1 *A.* For *Comfort*.
- 2 For *Propagation*.
- 3 For auoyding of sinne; yet great care is to bee had in choosing: *Because wealth maketh a woman proude, beautie suspected, and hardnes of fauour, loathsome.*

Q. What are *Women* compared to?

*A.* To Shippes, which although they bee neuer so well rig'd & tackled, yet some thing still will be found wanting.

Q. VVhat *Inconueniences* follow *Mariage*?

- 1 *A.* Charges in house-keeping.
- 2 Care for children.
- 3 Imperfections of seruants.
- 4 Insolency of wiues.
- 5 Want, that some time is in the house.

Q. VVhat merry dayes are in *Mariage*?

*A.* Two: The wedding day, and the day of the wiues death.

*Alphonfus* opinion of a perfect *Mariage* was; that the man must be deaf, and not heare his wiues brawling, and the wife blinde, and not see her husbands faultes; Otherwise impossible they should agree.

Q. VVhat reasons in defence of *Mariage*?

1 *A.* It was instituted of God himselfe in *Paradise*, since, honored by the first miracle that *Christ* did: it is the fountaine of *Humanity*.

2 It is *Ingratitude* to deny that to those which are to come, which we hold of them that are past.

3 By meanes of our succession, we liue when we are dead.

4 By *Mariage* a man increaseth his friends, allies, and



## 102 *The dignitie of Man.*

and kinsfolkes, which is a great benefit, and invincible strength,

*Q.* What is *Society*?

*A.* An assembly and agreement of many in one, seeking after some good thing that is profitable, pleasant and honest, or at least seems so; or else labouring to flie from, and to eschew some euill.

*Q.* What is the end of *Society*?

*A.* The preservation of *Monarchies, Kingdomes and Common-wealths.*

## *Of House, and Family.*

*Q.* What is an house and Family?

*A.* An assembly framed by nature to communicate together.

*Thine and mine, are the cause of all disorder in Common-wealths, and these words Plato studied to banish.*

*Q.* How many kindes are there of *House and Family*?

1 *A.* Foure: The first, *Matrimoniall* betwixt the husband and the wife.

2 The second, *Parentall*, betwixt the father, mother, and children.

3 The Third *Lordly*, betweene maister and servants.

4 The fourth, *Possessory*, betweene the owner and his goods.

*Q.* How many kinds are there of *Mariage*?

1 *A.* Foure, the first, *Mariage of Honour.*

2 The



2 The second, *Mariage of Loue.*

3 The third, *Mariage of Labour.*

4 The fourth, *Mariage of Griefe.*

Q. What is *Mariage of Honour*?

A. It is three-fold: The first, betweene God and mans nature.

2 The second, when God and mans soule are ioy-  
ned by grace and glory.

3 The third, when God and his Church are coupled  
together, and made one mysticall body.

*These three kindes of Mariage are supernaturall, and ap-  
pointed of God after an unspeakable manner.*

Q. What is the *Mariage of Loue*?

A. That which is betweene a good man, and a ver-  
tuous woman: or the coniunction, unity, and society of  
them that are good, being made by grace, peace, and  
concord.

Q. What the *Mariage of Labour*?

A. When men marry for *Couetousnesse*, not for ver-  
tue, chastity, or good report; or where there is dispa-  
rity of age and manners.

Q. What the *Mariage of Griefe*?

A. The coniunction of the wicked and reprobate,  
whereof still ensueth wretchednesse and misery.

Q. What is *Mariage* grounded vppon?

A. Three things, viz. —

Loue

Conformity of manners

Good discretion.

*The husband must diuide his authority with his wife, espe-  
cially in matters that concerne her sex.*

Q

of



## Of a House-bo'der.

Q. VWhere must a House-holder begin to rule his house well?

A. At himselfe, by letting his house-hold see that he is prudent, chaste, sober, peaceable, and religious; as also by bringing forth plentiful fruits of his duty towards those that are vnder his charge.

Q. VWhat is the duty of a House-holder?

- 1 A. To provide for his Family.
- 2 To preserve that for his, which his predecessors left him.
- 3 To increase his patrimony by trauell, care, and good husbandry.
- 4 To get his goods by iust, and ciuill meanes.

Q. How many sorts are there of getting goods?

A. Two: The one *naturall*, which consisteth in pasturing, feeding of cattle, tillage, hunting, fishing, &c.

The other *artificiall*, which consisteth in workes, arts, handi-crafts, traficke, marchandize, exercised for gaine.

Q. VWhat is it to possesse goods?

A. To haue a multitude of instruments seruing that action, wherein life consisteth.

Q. Of what sort are these goods?

A. Of two sorts, the one comming from the father to the sonne, which we call *Patrimony*.

To



## *The dignitie of Man.*

115

The other, gotten by labour and good husbandry?

Q. VVhat is good husbandry?

A. It is an industry in getting of goods, and a discreet gouernment in spending them to good purposes.

*Power and authority are easily turned into intolerable arrogancy, if the bridle of Reason restraine them not.*

Q. VVhy was money first inuented?

A. That exchange might be made of such things as are vneasie to bee trausported, and that the commodity of traficke might be continued for publique profit.

---

## *Of Policie.*

---

Q. VVhat is *Policie*?

A. It is the regiment of a Citty or Commonwealth: the bond of all society.

*There is a shew of commanding and obeying in all things.*

Q. How many manners of gouernment are there in Man?

A. Two: The one respecteth the soule, and acknowledgeth no temporall King or maister.

The other, Ciuill Iustice, and reformeth outward manners, whereunto the body during this life is wholly subiect.

*The end of commanding and obeying is publique benefit, and Ciuill Iustice: Ciuill policies are not the workes of man onely, but proceed from the Providence of God: It is necessarie that lawes should be appointed, that men may liue honestly and iustly one with another.*

Q<sup>2</sup>

Q. VVhat



*Q.* What be the effects and ends of *Politic*?

- 1 *A.* To frame and vnite vs to the company of men.
- 2 To conforme our manners to *Ciuill Iustice*.
- 3 To set vs at agreement one with another.
- 4 To maintaine and preserue common peace and tranquillity.
- 5 To cause vs communicate together without fraude.
- 6 To bridle and punish the insolency of the wicked.
- 7 To repressse blasphemies against the diuine Nature.

*Q.* What signifies *Policie*?

- 1 *A.* A burgessey, that is to say, the participation of the rightes and priuiledges of a Towne.
- 2 The manner of life vsed by some politicall person.
- 3 A worthy deed.
- 4 The order, and estate, whereby one or many townes are gouerned.

*Q.* How is a Common-wealth diuided?

*A.* Into good, which respecteth the publique profit of the Citizens.

Into bad, which seeketh only the increase of priuate commoditie.

*Q.* How many kindes are there of good gouernment?

1. *A.* Three: *Monarchia*, or princely gouernment, as it is with vs at this time, laudable and most blessed.
2. *Aristocratia*, or the gouernment of the Nobilitie, as was the gouernment of the first, and former *Romane Consuls*, that is to say, *Iunius Brutus*, *Tarquinius*, *Collatinus*, *Seruius Sulpitius*, *Manlius*, *Tullius*, who ruled 301. yeares. After them *Furius Camillus*, *Paulus Aemilius*,  
*Fabij*,



*Fabij, Metelli, Scipiones, Catones, Cicero &c.* all mightie in warre and peace.

3. *Politia*, or the *Policie* of the ciuill Magistrate, who expelled the *Decem-viri*, because one of them (that is to say) *Appius Claudius* rauished *Virginia*, the daughter of a Noble Citizen of *Rome*.

Q. How many kindes are there of bad gouernment.

1. *A.* Three likewise: *Tyrannis*, that is to say, of *Tyrants*, as of *Tarquinius, Silla, Caesar &c.* Or where the king obtruding his commaundements for all reason, vnderferuedly afflicteth the common-wealth.

2. *Oligarchia*, or the vsurping of a few, such as were some *Senators*, made by the common people at *Rome*, inclining vnto the wandering affections of the multitude, that they might merit the peoples fauour: The discommodities of this gouernment *Rome* felt in that dangerous office called *Trium-viratus*, (that is) the office of three men in like authority, and appeared most perniciously in that ambitious Protectorship, and *Triumuiracie*, of *Caesar, Crassus*, and *Pompey*, and last of all, in the *Triumuiracy* of *Antonius, Octavius*, and *Lepidus*.

3. *Anarchia*, or the authority of the raging and audacious Commons: who, when *Antonius* was moued, and prouoked with anger, most villanously murthered *Cicero*, and many *States*, because the *Senate* created *Octavius Caesar* Consul, and passing by, ambitiously put back *Antonius*, desiring the gouernment.

This popular State is vnstaied, and very quickly goeth to ruine, and easily degenerateth into another *Tirannie*: Not the *Romans* only, but the *Thebans, Spartans, and Athenians*



*ans (flourishing with great Soueraignties) haue knowne all these kindes of gouernment.*

*Q.* How are these kindes of gouernments disposed?

*A.* It is to be noted that a common-wealth, and the good, and most perfect kindes of gouernment, are very seldome found absolutely simple, but fitly composed amongst themselues: For a certaine mixture is voluntarily admitted amongst them, yet so mixt and tempered, that in a triple forme (as in a sweet harmonie) one counsell signifieth as it were one minde; Yet the Common-wealth keepeth her name of the worthier part, ruling the rest.

It is also to be noted, that a Common-wealth very seldome is long found firme, and strong, if God protect it not: for it is compared to the fraile nature and inconstant minde of men (the said *Politique* body being compact of them) which are often tossed hither and thither with variable occurrences.

*An excellent sharpnes of the wit, and an admirable quicknes, and Wisdome, are requisite in inuenting the best Policies.*

*Q.* What is most profitable to a Common-wealth?

*A.* There is no treasure more commodious to a Prince or Common-wealth, then Councillours excellen in vertue, wisdome, fidelitie and valour.

*The graue Councill of Kings maketh euery thing knowne, which he would haue searched out.*

*Q.* How many sorts of Men are necessarie in a Common-wealth?

1. *A.* Three: *Mogistrates*, who may rule iustly; and these *Plato* calleth *golden men*.

2. *Captaines*, and *Souldiers*, who may valiantly and faithfully defend; and these are called *Siluer men*.

3. *Artifi-*



3. *Artificers*, who may helpe by disciplines, and profitable *Artes*, and these are called *Brasen men*.

*A well-ordered Common-wealth consisteth of religion, and Politique Lawes.*

---

*Of Lawes.*

---

Q. VVhat is a *Law*?

A. *Cicero, de lege*, defineth a *Law*, to bee a certaine rule proceeding from the will of God, perswading that which is iust, and good, and prohibiting euill.

Q. VVhat is to be obserued in making of *Lawes*?

1 A. To establish them.

2 To disanull them againe.

3 To interpret them.

4 To executethem.

Q. VVhat is to bee considered in establishing of *Lawes*?

1 A. First, what things are most conuenient in e-  
nery *Common wealth*, and doe bring forth *Commo-  
dity* or *Preseruation*, *Losse* or *Destruction*.

*Architas willeth, that in establishing Lawes those things  
be first confirmed which belong to God, next, those things  
which are honest and commendable, after, things profitable.*

2 Secondly, what things in times past haue brought  
commodity or discommodity either to our, or for-  
reigne gouernment.

Q. What in disanulling *Lawes*?

A. They must be disanulled wholly, when they are  
repu-



repugnant to Religion and Policie, and in part, when some things are to be changed.

*If any thing must be changed, it must be by little and little, which by little and little hath increased.*

2. What is to be obserued in interpreting the Lawes?

A. Sanctity, and Equity, least they make white of blacke, and blacke of white.

2. What in executing them?

A. The care thereof doth properly belong to Princes, Counsellours, Iudges and Magistrates. In whome are requisite, *Vnderstanding*, to know what is iust, and to be done, what is euill, and to bee repressed, and who are worthy reward or punishment:

And Authority. ————

	} To punish the wicked To defend the Godly To make famous the worthie by titles and promotions.

*Heraclitus* telleth vs, that we ought to fight no lesse for our Lawes, then for our Citty-walles; because without walles our countrey may bee safe, without Lawes it cannot.

*As a body without a soule, so a Citty without Lawes, cannot use her parts, and Sinewes, bloud and members. The Law is as a looking-glasse to the life of man: that hee which is beautifull and faire may take occasion thereby to auoid all kind of deformitie in manners and conuersation: And hee that is deformed may labour so much the more seriously, by the helpe of vertue, and inward graces of the minde, to recompence the outward wants and imperfections of the body.*

Of



---

*Of Philosophie.*

---

*Q.* What is *Philosophie*?

*A.* It is a profession, study, and exercise of that wisdom, which is the knowledge of diuine and humane things.

*Q.* What is the end of *Philosophie*?

1 *A.* To glorifie God in the knowledge of his wonderfull workes; which is called *Naturall Philosophie*.

2 To teach a man to live well, and to helpe his neighbour; which is called *Morall Philosophie*.

*Q.* What are the benefites of *Philosophy*.

*A.* God being the originall and fountaine thereof, it teacheth the doctrine of good life: represseth the perturbations of the soule: appeaseth vn-satiabie desires; deliuereth from all feare; teacheth vs to despise misery; purgeth the soule of Pride, Enuy, and other vices; and sheweth our duty to all sorts of people.

*Q.* What is the foundation of *Philosophie*?

*A.* A perpetuall and feruent loue of the truth: and to the obtaining thereof are necessary, a good, ready and prompt wit; the knowledge of God, and continuall study: or a spirit or minde, ready, and apt to conceiue, and a memorie, firme to retaine.

*Q.* How doe we appeare *Philosophers*?

*A.* By qualifying the perturbations of the soule, and by the actions of *Virtue* and *Prudence*.

*Q.* What is *Prudence*?

*A.* It is the knowledge of that which ought to be done,

R



done, or ought not to be done: or thus: Inasmuch as it is a politique vertue, it is called the rule of *Reason*, enlightning our minds: shee considereth what shee doth: she determineth without error; she willeth or doth no vnseemely thing: whereuppon this saying commeth.

*Amend what is past, rule what is present, see what is to come.*

For a wise man is accustomed to obserue these things:

*Prudence*, as it is a vertue of a well-instructed mind, is to knowe onely diuine things.

*Prudence Exemplare*, is the diuine vnderstanding, whereunto all things are vncovered and open.

*Q.* How many parts are there of *Prudence*?

*A.* Three ———— } *Vnderstanding*  
                                      } *Providence*  
                                      } *Memorie.*

*Vnderstanding*, is that by which the minde perceiueth the things that be.

*Providence*, is a vertue (as *Cicero* saith) by which some future thing is seene before it be done.

*Memorie*, is that by which any one remembreth the things which haue beene.

*Q.* What is the effect of *Prudence*?

*A.* To discern good from bad, and that which is profitable from the contrary: It causeth a man to direct al his actions both priuate & publique to the best end, which is, *To serue God, and to profite his neighbour.*

*Q.* What is the office of *Prudence*?

*A.* To



## The dignitie of Man.

123

A. To direct the actions of other vertues, and to esteeme & ordaine euery thing according to vertue: or thus, the office of *Prudence* is to sustaine other vertues in their actions, according to all the parts of man.

<i>Morall</i> <i>Philosophy</i> which are.	{	<i>Ethick</i> <i>Oeconomick</i> <i>Politicke.</i>	}	<i>Ordereth the maners as touching man</i> <i>Setteth a Family in order</i> <i>Ruleth Citties and Kingdomes.</i>
--	---	---	---	--

Q. How is *Prudence* distinguished?

A. It is three-fold.

1. The first of the *Heart*: and this is, in disposing things present in remembring things past, and in foreseeing things to come.

Deut. 32. *Would God man would be wise: that is to say, by things past: and would understand, that is to say, things present: and would fore-see the last things, that is to say, things to come.*

2 The second is of the *Mouth*, and this is in gouernment of our speeches.

*Prou. 10. Hee is most wise, that can rule his lippes.*

3. The third is of worke, and this consisteth in eschewing the euill, and chusing of good.

<i>We must note that there</i> <i>is worldly, humane, and</i> <i>heauenly Wisdome.</i>	{	<i>The first in getting temporal things</i> <i>The second, in comoditie of the flesh</i> <i>The third in diuine seruice.</i>
--	---	--

Q. VVhat is the difference betweene *Science*, and *Prudence*?

A. *Science* is, when men know much good, and follow it not.

*Prudence*, when knowledge & practise goe together.

Q. How appeareth *Prudence*.

A. Either inwardly by a Mans manners, and conditions



ditions, or outwardly in things belonging to the body: As in *Sobriety of diet, comly behauiour, good house-keeping, and such like.*

2. *What is Ignorance?*

*A.* An vnskilfulnes of that which ought to bee done, or ought not to bee done.

2. *What bee the effects of Ignorance?*

1 *A.* It taketh away the sight of the Minde, as blindness doth the sight of the body.

2 It maketh a Man prodigall, when he would bee liberall.

3 It bringeth forth couetousnes, when a man thinkes to auoide superfluitie.

4 If a man bee meane, it maketh him fearfull, superstitious, vnprofitable, needy, vnciuill, slouthfull, and vnfit for any good thing.

5 If hee bee mightie, it maketh him arrogant, rash, cruell, talkatiue, couetous, inconstant, giuen to voluptuousnes, vniust. &c.

6 It makes him despise good counsell, because of the presumption of his owne opinion.

7 If hee possesse any benefit, hee feesles not the goodnes of it, till it bee lost.

8 It is the spring of errors, absurd behauiour, foolish opinions, and of all impieties.

9 Every vertue holdes the minde betweene two vices, which are called extreames, as *Ignorance*, being the defect of *Prudence*: and *Malice*, or *Subtiley*, being the excesse.

2. *What is Malice, or Subtiley?*

*A.* It is wilfully to oppose a Mans selfe against that which hee knoweth to bee dutifull, and honest, seeking



## *The dignitie of Man.*

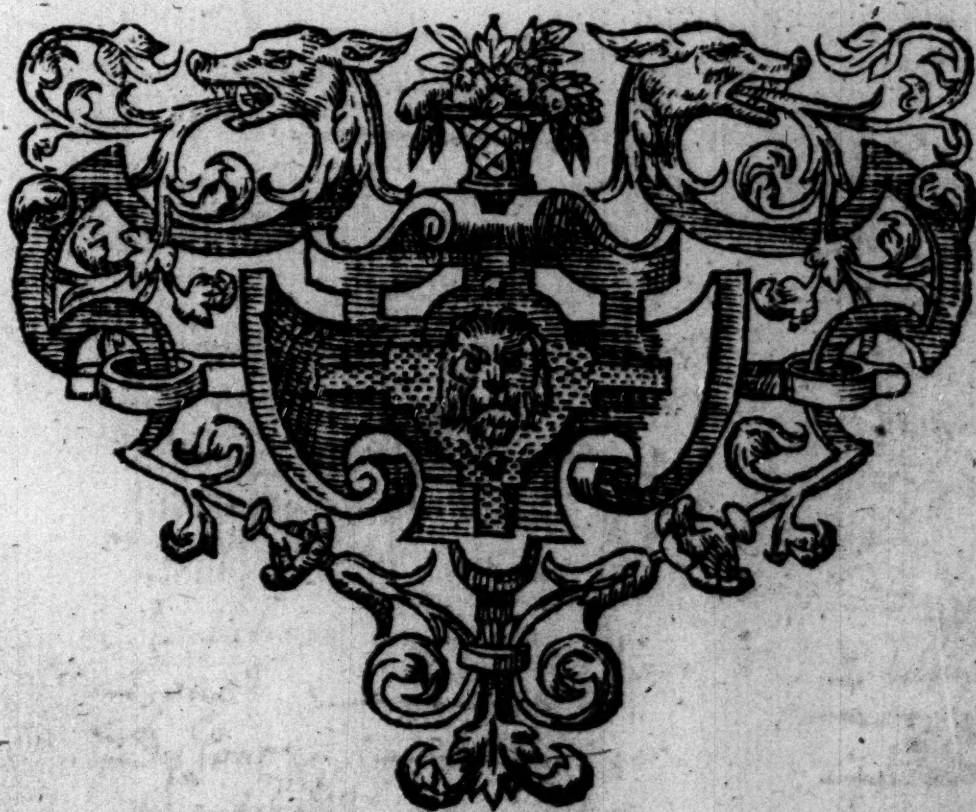
125

ing vnder the counterfet name of Prudence to deceiue :  
those that will belecue him.

*All cunning, and knowledge, seuered from Iustice, may bee  
accounted Malice, or Subtily.*

To conclude; As an emptie ship is to be fenced, and  
furnished with conuenient tackling: So is a Mans life  
with the effect of *Prudence*.

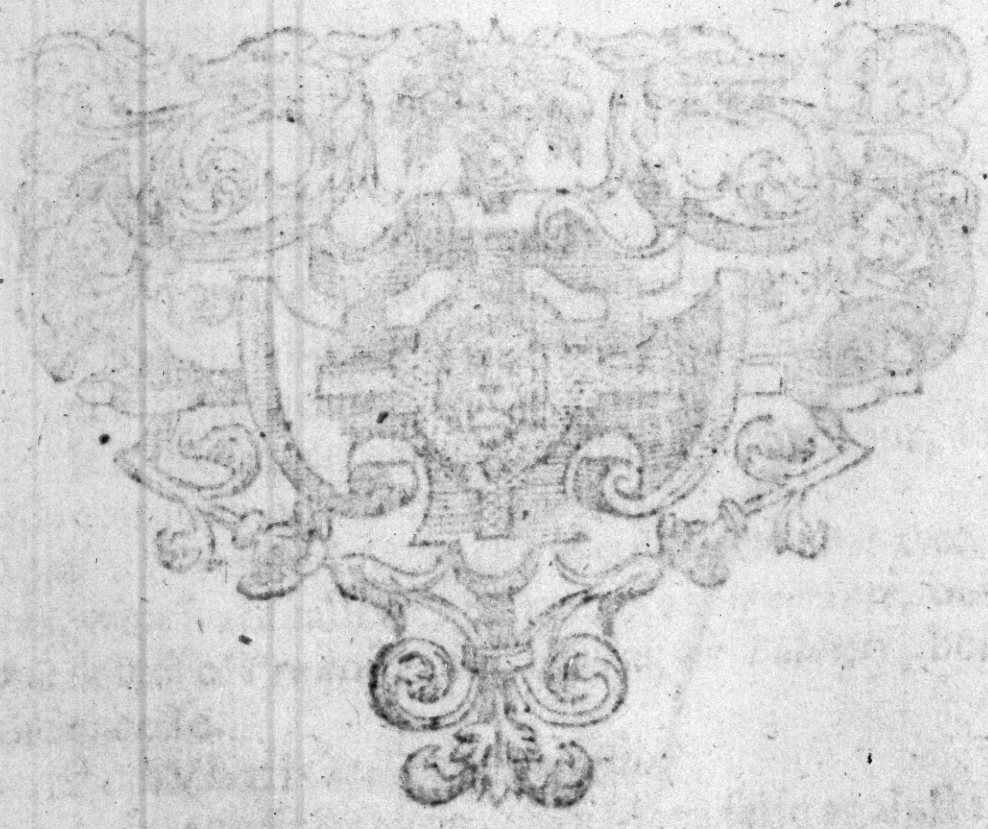
*FINIS.*





12.  
 The dignity of Adam.  
 ing under the character name of Providence to describe  
 those that will believe him.  
 All things are created by him, and he is the  
 Father of all.  
 To conclude: As an empire is to be ruled, and  
 furnished with convenient things, so is Adam his  
 with the gifts of Providence.

PLATE 12.





Man & his duties		Pa	1
Body			6
Anatomy			8
passions			12
fast			13
Scenes			14
Feet			15
Hands			16
Tongue			17
Monty	Page - 21	Taste	22.2
Gift	23	Hunger	24
Host	26	Agro	27
Brayne	30	Fantasio	31.3
Reason	33.48	Spirit	35.4
Consecration	37	Discourses	38
Belief	39	Opinion	42
Soule. 3	43	Will	48
Heart	51	Affections	51
Force	60	for pulled	62
Sorrowe	60	Fearo	66
Hope	62	Love	73
Tribulation	67	Reprovision	73
Vertue	72	Admonition	76
Will	72	Curiositie	76
Rebellio	76	Education	78
Nature	76	Shupiditie	80
Companie	78	Frugality	81
Intemperance	78	Superstity	83
Sobriety	80	Unhappy mends	83
Ambition	81	Love durt	85
Honor	85	Wilde	87
Dishonor	85	Conardlines	87
Fortitude	87	Passions	90
Fearo	87	Generositho	91
Magnanimity	90	Patience	92
Hope	90	Charity	94
Wrath	91		
Miseries	92		



Darts — 95.  
 Enemy — 98.  
 Envy — 98.  
 Justice — 99.  
 Fidelitie — 102.  
 Craspe — 102.  
 Liberalitie — 105.  
 Covetousnes — 107.  
 Envy — 108.  
 Hatred — 108.  
 House — 102.  
 Householder — 114.  
 Lawe — 119.  
 Ignorance — 124.  
 Good woork — 4.  
 Student — 123.

Dulnes — 97.  
 Gaming — 97.  
 Deceit — 98.  
 Injustice — 98.  
 Greediness — 101.  
 Ingratitude — 102.  
 Ingratitude — 103.  
 Incontinencie — 107.  
 Barbiting — 108.  
 Marriage — 110.  
 Humility — 112.  
 Solitude — 115.  
 Agilnes — 121.  
 Passion — 3.  
 Prudence — 122.



A